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BRITANNIA.

BRITANNIA;

OR,

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THE MORAL CLAIMS OF SEAMEN STATED AND ENFORCED.

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AN ESSAY,

1995

IN THREE PARTS.

BY THE REV. JOHN HARRIS,

AUTHOR OF "MAMMON," THE "GREAT TEACHER," THE "CHRISTIAN CITIZEN," &c.

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TO HIS MAJESTY

KING WILLIAM THE FOURTH;

This Essay,

ON THE

CONDITION AND CLAIMS OF BRITISH SEAMEN,

IS,

BY SPECIAL PERMISSION,

MOST RESPECTFULLY DEDICATED,

BY HIS MAJESTY'S

MOST HUMBLE SUBJECT AND SERVANT,

THE AUTHOR.

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ADVERTISEMENT.

In the early part of 1836, an advertisement appeared in some of the religious periodicals, and the several Essays written in consequence of its appearance were placed in the hands of the Rev. W. H. Murch, President of Stepney College, and the Rev. John Clayton, jun., A. M., who presented the following report:—

"Desirous of awakening the whole Christian community to the claims of the British and Foreign Sailors' Society, several gentlemen of the Committee have originated a subscription to offer a premium of fifty pounds for the best Essay on the moral claims of British Seamen. The proposed title is, 'An Essay; the Moral Claims of Sailors Stated and Enforced, embodying the present condition of the seafaring population, and the duty of the public in general, and all Christians in particular, to promote their moral and religious improvement, and the best means by which this may be accomplished.' In consequence of this notice, several Essays have been written, and sent to the Committee, at whose request we have carefully perused

them for the purpose of adjudication. It is proper to remark, that the names of the authors are unknown to us. Whilst, then, we have great pleasure in recording, that some of the other Essays are written with considerable ability, and are well adapted to answer the proposed object, we have no hesitation in arriving at the decision, that this is entitled to the prize. We earnestly pray that this appeal to the wisdom, humanity, and piety of the public may meet with an honest response; and that, in the hands of God, it may be very instrumental to the bringing in of that glorious period, when 'the abundance of the sea shall be turned toward the Church, and the wealth of the nations shall come to her.' "

W. H. MURCH, *Stepney College.*
JOHN CLAYTON, JUN., *Hackney.*

Nov. 26, 1836.

PREFACE.

It is the boast of art and science in the present day, that, by a minute subdivision of labour, they are enabled to accomplish their purposes with an ease, a rapidity, and a finish, totally unknown to former times. Provided the means of the religious community permit, it is no less the interest of Christians to pursue a similar course for the accomplishment of benevolent objects. Accordingly, the members of the British and Foreign Sailors' Society, without casting disparagement on other departments of Christian activity, have devoted themselves especially to that neglected but interesting portion of the community — our maritime population. "That more efficient as well as more extended means for the moral and

religious improvement of our seamen may be devised, than those now in operation, is the first persuasion of the British and Foreign Sailors' Society."

Besides which, the spirit of *caste* which pervades the seafaring class, and which, to a certain extent, isolates it from the rest of the community, renders it highly desirable that whatever is done for sailors by Christian benevolence, should be done by a Society specially, and by name, devoted to their welfare.

And, if an additional reason for such a Society were wanting, it is to be found in the fact, that the most serious evils of the class are so *peculiar*, both in their origin and operation, as to require a distinct method of treatment.

The following Essay, therefore, originated by the benevolent call of the British and Foreign Sailors' Society, is devoted to a consideration of "the present condition of seamen; the duty of the public in general, and of all Christians in particular, to promote their moral and religious

improvement; and to the best means by which this object may be accomplished."

The writer regrets that the *prescribed* limits of the Essay did not permit, that which the affecting nature and universal importance of the subject would certainly have invited — greater copiousness of appeal. Would that this were its only imperfection!

May the great God our Saviour command his blessing to rest on this humble attempt, that it may be made the means of calling attention to the urgent claims of our Seamen, of aiding the benevolent designs of a Society devoted to their welfare, and of thus promoting the divine glory.

Feb. 1837.

In order to extend the knowledge of the character and operations of the Society whose zeal called forth this Essay, it has been deemed desirable to insert in this part of the volume the following statement:—

PROSPECTUS

OF THE

BRITISH AND FOREIGN SAILORS' SOCIETY,

(Including the "Port of London and Bethel Union,")

FOR PROMOTING THE MORAL AND RELIGIOUS IMPROVEMENT OF SEAMEN.

The British and Foreign Sailors' Society was originally instituted in the year 1818, as "The Port of London Society." "The Bethel Union Society" was formed in 1819; and both were devoted in various ways to promote the moral and religious welfare of seamen. Both these societies united in the year 1827, as "The Port of London and Bethel Union Society, *for promoting Religion among British and Foreign Seamen.*" It was designed to promote the Christian instruction of the thousands of neglected merchant seamen, especially those visiting the

port of London; but the claims of seamen in provincial ports, and the moral condition of foreign seamen, presented themselves in such a variety of forms, that the founders of the Society were induced to contemplate the salvation of sailors throughout the world: hence the present title was adopted in 1833 for the Institution, which must commend itself to the patronage of all true Christians.

THE CONSTITUTION OF THE BRITISH AND FOREIGN SAILORS' SOCIETY.

1. The Society shall comprehend all denominations of Christians, holding the essential doctrines of the Protestant faith.

2. The affairs of the Society shall be managed by a board of directors, chosen annually at the general meeting of the subscribers.

3. All agents of the Society shall be chosen by the directors.

4. Every subscriber of *One Guinea* annually, or donor of Ten Guineas, or upwards, at one time, shall be a member of this Society.

5. Every minister giving a collection to the Society, shall be at liberty to attend the meetings of the Committee.

6. A report of the proceedings of the Committee, with an audited statement of the finances of the Society, shall be presented every year to the general meeting.

THE OBJECTS OF THE BRITISH AND FOREIGN SAILORS' SOCIETY *are*, PROMOTING THE MORAL AND RELIGIOUS WELFARE OF SEAMEN OF THE UNITED KINGDOM, AND OF ALL NATIONS.

1. By establishing the preaching of the gospel among seamen on ship-board, and on shore, throughout the port of London.

2. By a system of constantly visiting the seamen on ship-board, and on shore, calling their attention to the blessings of religion, supplying them with Bibles, truly Christian books, and religious and temperance tracts.

3. By employing faithful, well-known, and acceptable preachers, to attend the Bethel meetings among seamen; and one or more Thames missionaries, constantly to visit seamen on their arrival in port, in the several docks, and boarding-houses, and when leaving the port of London.

4. By day-schools, and Sunday-schools, for the education of the children of seamen and watermen, of whom many are orphans.

5. By furnishing ship-libraries of religious books on loan, to vessels bound to foreign ports.

6. By providing missionaries to seamen in the provincial ports of Great Britain and Ireland, and aiding local associations, by grants of money, books, tracts, and Bethel flags, in prosecuting the great objects of the Society.

7. By engaging missionaries on remote stations of maritime importance; providing seamen's chaplains for the most frequented foreign ports; and co-operating, in every practicable manner, with the friends of seamen throughout the world, especially the American Seamen's Friend Society.

The British and Foreign Sailors' Society employs *eleven* acceptable agents, to proclaim the gospel to seamen in the port of London. These hold *eighteen* meetings every week on shipboard for this purpose: and divine services are provided also at their chapels on shore. The vast shipping in the river Thames, and in the East and West India, the London and St. Katharine's Docks, are constantly visited by the Society's agents; the sailors are furnished with religious and temperance tracts, and the ships are supplied with Bibles, religious books, and loan libraries. Their agents preach in the English, Welsh, and German languages.

In connexion with the Sailors' Chapel, Shadwell, the Society has day-schools for sailors' children, containing 190 boys and 100 girls, many of whom are orphans—hundreds more apply in vain for want of room; a Sabbath-school, also, containing 200 children—and the vestry is constantly open to navigation and Bible classes. It is an interesting fact, that, in the course of the past year, the Chapel, at Shadwell, has been attended by 30,000 persons, 15,000 of whom were seamen.

Provincial ports are also regarded by the Society: and its Directors employ ministers to preach the gospel to seamen in North Shields, South Shields, on the river Ex, on the Scilly Isles, in Dublin, Belfast, and Newry; and they have granted libraries, &c., to assist local auxiliaries in Deal, Ramsgate, Margate, Yarmouth, Leeds, Gorlestone, Clovelly, Scilly, &c., for the benefit of seamen: besides efficiently aiding in the supply of 620 libraries, which contain 52,000 volumes, for the seamen of the coast-guard stations around England, Wales, Scotland, and Ireland.

The Society's foreign operations are carried on by agents and friends at Memel in Prussia, Hamburgh, Honfleur, Jamaica, Berbice, Honduras, New South Wales, in Tahiti, and the Navigators Islands in the South Seas; in these and other places 40 of their Bethel flags are flying, as the well-known signal to invite sailors to the house and worship of God. Besides these labours, the Society has about 300 loan ship-libraries of choice religious books, for the use of seamen in vessels sailing to all parts of the world; and a library of about 3500 suitable volumes in constant use by sailors employed in the coasting trade and those on shore.

During the past year the Society circulated, by its various agents, 226 Bibles and Testaments, 4000 volumes of bound books, 20,000 pamphlets, and 100,000 religious tracts in the English, Welsh, Irish, French, German, Dutch, Danish, Swedish, Spanish, Russian, Modern Greek, and other languages, to promote the improvement of seamen.

While, however, the Directors refer to these facts with gratitude to God, they survey the immense maritime population with a measure of despondency, exclaiming, "What are these amongst so many?" for, exclusive of foreign seamen, of whom at least 50,000 annually enter our ports, the aggregate of British merchant seamen, including the pilots, lightermen, boatmen, and fishermen, around our own coasts, amounts to at least *Two Hundred and Fifty Thousand souls* not including their families! But for the Christian instruction of these multitudes, very little has yet been done, except by the British and Foreign Sailors' Society, its affiliated associations, and the efficient local Institutions at Liverpool, Hull, Bristol, &c.

The Directors are anxious to comply with the numerous and pressing calls made upon them for aid from all quarters, but their limited resources forbid, although they have reduced every branch of their expenditure to the lowest possible amount. They are in immediate need of about £3,000, to employ more agents at home and abroad, to replenish their libraries, and to erect a Sailors' Chapel in a vicinity most frequented by seamen.

This may appear a considerable sum: but every reflecting mind must admit, that it is far less than Christians in the metropolis alone should yield to an object of so much importance as the evangelization of the maritime population of Britain, not to say of the whole world! The Directors feel that the indifference manifested by Christians towards the immortal interests of perishing mariners, must result from want of information; to afford which they consider a duty devolving on themselves. To the many truly benevolent Christians and churches, who have never yet contributed to aid the cause of evangelizing seamen, no direct application can have been made—presenting the condition of sailors, and the impediments which their immoral habits throw in the way of missions to the heathen,—as deplored by Morrison, Ellis, Williams, Yate, and other honoured missionaries of the Church, the London, the Wesleyan and the Baptist Missionary Societies. Surely these considerations would have been more than sufficient to engage the friends of the Redeemer to co-operate with the Institution.

Many are but little informed concerning the extent to which the precious lives of our seamen are sacrificed in their dangerous employment in procuring the wealth and advan-

tages enjoyed by Great Britain.—From Lloyd's "Shipping List" it has been found, that from 1793 to the year 1829, the average number of ships wrecked was Five Hundred and Fifty-seven annually! In the latter year they exceeded Eight Hundred! and they are believed to have increased since that time! More than Two Thousand seamen annually perish thus in the mighty deep; and the greater proportion of these, it is to be feared, pass into the awful presence of their God, unprepared by the true knowledge of the Saviour! Are not Christian landsmen therefore bound to make known the gospel to sailors?

Followers of Christ! will you allow this appeal to be addressed to you in vain? Can you be acquainted with the fact, that Two Thousand poor mariners annually perish in the very act of ministering to your wealth, enjoyments, and knowledge, and yet be indifferent to their salvation? Will you allow them thus to be hurried into eternity, and if unprepared, as in most instances we fear they are, to descend into the place of torment, without exerting your utmost efforts to warn them of their danger, and direct them to the Saviour of the world? The Directors have confidence that you will not, and therefore respectfully submit their claims to your notice: if you respond to their appeal, many more thousands of sailors may be visited with the means of salvation: but, if you refuse, they have no alternative, but to turn a deaf ear to the importunate cries for help that incessantly address them from various quarters.

As the officers, directors, and agents prove their deep interest in the Society—and as past success and future prospects of more extensive usefulness happily unite to

urge them forwârd—they most affectionately beseech the readers of this Statement to render assistance, by their prayers, gifts of books for the libraries, and by pecuniary contributions, forwarded to the Treasurers or Secretaries, 2, Jeffrey's-square, St. Mary Axe, London.

By circulating "The Pilot, or Sailor's Magazine," a family periodical, price 3*d.*, monthly information may be communicated, sympathy for Sailors excited, and the public mind directed in promoting their welfare.

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RIGHT HON. LORD MOUNTSANDFORD.

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BRITANNIA.

PART THE FIRST.

PART THE FIRST.

THE PRESENT CONDITION OF OUR SEAMEN.

It is impossible for a person to institute an inquiry into the character and claims of our seamen, without soon discovering that his investigations relate to a class of men perfectly unique. A person who steps for the first time on the deck of a ship, and commits himself to the ocean, does not find himself cut off more completely from all his familiar associations, and surrounded by a world of novelty, than such an inquirer finds himself impressed with a sense of strange and original interest. Perhaps, the only class with which sailors can for a moment be compared is the army; but even here, the points of resemblance are less prominent than the points of contrast. For, while the chief, and almost only feature,

which these two classes have in common, is that arising from peril—the peril of war,—the sailor has an element of his own; perils of his own; arising from that element; social and religious privations peculiar to himself; and, (to say nothing of an exclusive technical phraseology,) he has habits and characteristics arising out of these peculiarities, which he shares with no other class of the community.

Did the limits of this essay permit, we might advantageously prepare for looking at the present condition of our seamen by reviewing their history during the last half century; and here, a very little attention would soon disclose the unwelcome truth, that their treatment has been as peculiar as their character is unique.

The history of Britain is the history of her navy. Owing to her navy it is, under the providence of God, that she has appeared before the world, at different times, as the ark of religion; the asylum of oppressed freedom; the scourge of tyranny; and the emporium of commerce: that she is, at this moment, present in every part of the world, enlarging the domains of civilization, diffusing the blessings of religion, and that she is

in the way of giving population and laws, literature and Christianity, to half the globe. It is true, that the army has achieved its Marathons, but had it not been for the Salamis'—the naval triumphs—which preceded them, the probability is that there would have been no army to achieve them.

"Other nations," says Montesquieu, "have made the interests of commerce yield to those of politics; the English, on the contrary, have ever made their political interests give way to those of commerce." But whatever Britain may have sacrificed to aggrandize her commerce, it is evident that, neither on that nor on her marine generally, has she ever wasted any sound philosophy. It is astonishing to the last degree, that this great department of our national greatness has been doomed to experience the most disastrous neglect in points most vitally affecting its well-being. It is only of late that we have possessed any thing deserving the name of a "Naval History." We had various naval records, indeed, describing, with log-book minuteness, the dexterity and valour with which ships and fleets encountered and destroyed each other. But nothing

worthy of the magnitude and grandeur of the navy; nothing that did justice to those elements of sublimity which belong to our maritime operations, or that traced the causes of those great movements, and pointed out their subsequent effects on the relations of the political world. This, perhaps, was owing, partly, to a lingering prejudice in naval men, against the cultivation, on their part, of literary habits; by which the history of maritime affairs was consigned to the pen of unsympathizing landsmen. And what could be expected from such, when even Hume the historian confessed that he was unable to comprehend a naval battle?

How remarkable the fact, too, that we have always been reluctant and slow to improve our naval architecture; and that we should have had to adopt our most essential improvements from other nations.

How singular the defect in our merchant marine, that we should be almost the only maritime country in the world in which no special code of maritime law exists.

How full of reproach and degradation the notorious facts, that, in the mercantile marine, in-

competence—not merely a want of maritime experience, but even an ignorance of navigation—is, in many instances, no bar whatever to the command of a ship; that the unseaworthy state of a vessel is just as little a bar to its being freighted and sent to sea; that the excessive quantity of ardent spirits* daily distributed in the royal navy has the effect of teaching intemperance on system;—causes, by the combination of which hundreds of lives and millions of property are annually lost.

We might lay open some of the hardships and shameful causes which led to the mutinies of 1797, —the men kept on the pay and allowances established as far back as the reign of Chares II.—false weights and measures, rendering them a prey to an all-grasping avarice—the provisions scanty and bad, rendering them a prey to disease—the prize-money distributed so unjustly, that it in-

* "The original reason for giving liquor to ships' companies was to prevent the effects of scurvy; but since the improvement in the supplies to the navy of lime-juice, and in the mode of preserving health, there is no necessity for any such expedient, and therefore it remains an injury instead of a good."—*Sir E. Codrington.*

sulted instead of rewarding them—punishment so frequent and cruel, that they were often driven almost beyond human endurance—their remonstrances, petitions, and memorials, all neglected—while judicial butcheries abounded without number. The appropriate motto which was at length inscribed on Nelson's escutcheon—*Palmam qui meruit ferat*—might seem, indeed, to indicate a very different state of things. But how long and often had he merited the palm before he was permitted to bear it! And what must have been the *vitia temporum* when even *he*, with all his ardent self-devotion to the navy, was on the point of leaving it in disgust, once and again, had not his present Majesty, first as Prince William Henry, and afterwards as the Duke of Clarence, prevailed on him to remain.

The page of a Smollet, himself a sailor, and drawing from the life, might furnish us with truths so startling and revolting, that the reader of the present day regards them as exaggerations. We might cite unquestionable testimony to prove that "during the last war, when so many sailors were wanted both for the navy and merchant service, every art was used to entrap them, and every

species of demoralization encouraged to keep them in a state of dependence." We might advert to the way in which, for years, our ships of war were made receptacles for the polluting refuse of our jails, to the necessary deterioration of the character of the genuine British sailor.* We might fill page after page with quotations from "Voyages," "Tales," and "Narratives" of those times — a class of books which have lately formed the most popular reading of circulating libraries—exhibiting scenes of licence and depravity, especially at anchor, at which the heart sickens.† We might appeal to the survivors of those times, "how common it was to practise swearing to see which could excel in oaths, and to drink to intoxication, with the idea that he who could swear best, and drink

* It is suggested by the writer of the excellent article *Naval Warfare*, in the "Encyclopædia Americana," that as the drudgery of rowing the ancient galleys was frequently devolved as a punishment on malefactors, who were chained perpetually to the benches on which they rowed, it was probably "from the infusion of such debasing materials that sailors came to be viewed as the most vicious class of the community."

† See also, on this subject, the testimony of the *Retrospect* by the Rev. R. Marks, formerly a lieutenant in the Royal Navy, and now a minister in the Established Church.

most, was the best sailor." And we might furnish abundant evidence to show how justly our ships deserved the appalling names they received, of *floating hells*, and *hells afloat.*

Instead, however, of occupying our pages with details of this nature, we may advert to a fact which virtually includes them all, namely, that in the opinion of the world, generally, the idea of a sailor and of true piety are almost incompatible with each other. Not long since, and even now, in many places, a converted sailor would be regarded by multitudes as no less a prodigy than a converted Jew. If piety ever belonged to our seamen as a class, the traces of it had so completely disappeared, and so long been wanting, that, until recently, the public were not only quite reconciled to its absence, numbers seemed to doubt whether religion *could* be introduced among them, and others even doubted whether it *ought* to be; whether it would not destroy their distinctive character; whether irreligion was not an essential attribute of the class. Now, what must have been the guilty neglect, and the vicious treatment, which could have led to all this depravity of the maritime population, and what must have been

the enormity of that wickedness which could have occasioned and countenanced such an idea!

It is true, that for years past their temporal condition has been slowly improving. In almost every reference to this view of the subject, the mind of an Englishman spontaneously turns, first, to that ancient palace of public gratitude and benevolence, Greenwich Hospital—with its out-pensioners, numbering from 20,000 to 30,000, and its 3000 inmates. But this object of admiration to all foreign visitors—this monument of British generosity—instead of discharging us from all further concern for the welfare of our mariners, ought to operate as a perpetual protest against our neglect, and as a powerful incentive to every ulterior duty. More modern erections of charity have sprung up, also, at some of our principal provincial ports. The *Dreadnought*, once a first-rate ship of 104 guns, is set apart as "the Seamen's Hospital," in the Thames; in which, in eight years, 12,000 seamen were relieved or cured, at an annual expense of £4300. The healing art has triumphed over some of their most virulent diseases,—especially over that scourge of the navy, more destructive formerly than the guns of the

enemy, and by which fleets have been depopulated —the scurvy. A Merchant Seamen's Society was incorporated 20 Geo. II., for the relief of seamen disabled in the Merchants' service, their widows, children, &c. A Marine Society was instituted 1756, and incorporated 1772, for training up poor boys for the Royal Navy, East India Company's service, merchant ships, and fishing vessels. And, in 1791, both a Naval Charitable Society, and a London Maritime Institution, were set on foot. In the present century, the Maritime Cambrian Society, the Royal National Institution, and the Merchant Sailors' Orphan Asylum, have arisen. Honourable mention should be made, also, of the Naval Asylum, which educates 1000 boys. And there is reason to believe that benevolence has been proportionally thoughtful and active in many of the provincial ports. Besides which, of late years, the seamen in some of our commercial towns have formed themselves into various benefit societies for their relief in sickness, in want of employ, and in the time of old age.

Some of these institutions, it is to be feared, exist in little more than in name; others, have actually expired; and though others are still run-

ing an active and useful career, and drawing down on their originators and supporters the blessing of many that were ready to perish, yet we shall presently see that, from their very nature and limits, they necessarily leave the *root* of the great system of maritime evil untouched and entire.

But while these laudable though inadequate steps were taken to ameliorate the temporal condition of our seamen, what efforts were made to promote their moral and religious welfare? Our answer to this inquiry must be twofold. In the first place, we have to acknowledge our guilty omissions. While we were reading with transport, from time to time, of their loyalty and courage, their humanity and patriotism — when every battle was a victory—who thought of aiming to add piety to their list of excellencies? Provided the national fame resounded, the principal solicitude was to meet the great demand for these rough and warlike materials, created by martial consumption. While we read with anguish of the killed and wounded in our naval dispatches, what efforts were made to impart religious preparation to those who were going out

to supply their place, and to follow them [redacted] eternity? As if the nation, having destined a good proportion of them to be "food for powder," felt that it would be inconsistent to be making much of the happiness of living machines, which were so soon to be hacked to pieces or blown to atoms. While we gloried in the proofs they gave that they feared not them who could kill the body, what was done to inculcate the fear of Him "who is able to destroy both soul and body in hell?" As if their souls had been given them merely to render their bodies more serviceable machines, who thought of calling into exercise, and employing, any thing but their physical vigour and courage? And while the necessity of doing something for the *temporal* advantages of so exposed and deserving a class, forced itself in a manner on the public attention, and led to the formation of some of the societies we have named, what was Christian benevolence planning or doing for their eternal welfare? The only answer which can be given to these inquiries, is one which may well cover us with shame and confusion of face. Having surrendered them to a foe more dreadful than any which threatened our shores, we saw

them perish by thousands, and yet allowed the destruction to go on as uninterruptedly as if we had apprehended a bolt from heaven on moving to prevent it. Their situation was, indeed, a moral anomaly. The most deserving class of the community was the most neglected; was the only class which, (but for the praiseworthy exertions of the Naval and Military Bible Society,) could be said to have been entirely neglected.*

Until the year 1817, they seem to have escaped Christian attention. Their depravity had become proverbial, and all were aware of it, yet no man cared for their souls. Conduct which would have shocked us in any other class, was looked for in them as a matter of course. As if religion were not a thing for sailors, no direct endeavours were made to place it within their reach. Efforts were made to impart the *unspeak-*

* This excellent Society was instituted 1780. The fact that Grotius prepared his Treatise on the truth of the Christian religion, for the instruction of Dutch seamen, and that Flavel, while residing at Dartmouth, published his "Navigation Spiritualized," as "a New Compass for Seamen," while it shows that individuals of different countries commiserated the moral condition of the seafaring class, is no exception to, or palliation of the general neglect.

able gift to every other class at home and abroad, but as if sailors had been placed under a Divine interdict, as if the charter of redemption had contained a clause excluding them from its benefits, they were apparently avoided and forgotten. "While philanthropy and Christian charity were almost at a stand what to attempt next, because every thing seemed to be attempted which man could do, even then, with astonishment be it spoken, even then, there was one immense field of labour, stretching itself around the nation, and lying in the most forlorn and uncultivated state..... This field was our maritime world!"* The only occasions on which piety approached it on an errand of religious mercy, was when she accompanied her missionary agents to embark for *distant* shores,—the men who were to convey those agents were left to perish. Worse than this! not only was nothing of a direct nature done to place salvation within their reach, if one of them here and there ventured to approach the means of grace, he was not unfrequently repulsed. Many a so-called Christian seemed to view it as a kind of presumption for

* The *Ocean*, by the author of the *Retrospect*.

a sailor to seek religious instruction; resented it as an impertinent encroachment on ground belonging exclusively to other classes; and if he dared roughly to resent the insult which was thus offered to his common humanity, it was paraded as a convincing proof that he was not *fit* for religion, nor religion for him. "You cannot deny," said one of them, at the last anniversary meeting of the British and Foreign Sailors' Society, "that for a long time you almost every where refused to let sailors come to your churches. I have been denied admission to the house of God. It is true, I then cared nothing about it; I was willing to spend my time in folly, as it appeared the people ashore did not think we had any thing to do with religion." "And many a congregation still," said a lieutenant of the Royal Navy, on the same occasion, "would soon let it be known that sailors were intruders." Not only were they left to famish, but when they sought to gather up the crumbs of the bread of life which fell from our table, they were actually repelled.

The second part of our answer relates to the utter inadequacy of the means we are at length employing in their behalf. It was only at so

recent a date as the year 1817, that the attention of the Christian public began to be specially directed to the religious condition of seamen. Then, first, the *Ark* floated on the face of the waters; since when, similar places have been opened at Bristol, Liverpool, Dublin, Hull, and other ports. In that year arose the Port of London Society for promoting Religion among Seamen; and the Merchant Seamen's Auxiliary Bible Society. In 1819, the Bethel Union Society was formed; and was subsequently united with the first-named institution, as the Port of London and Bethel Union Society. Two years after was instituted the British and Foreign Seaman's and Soldier's Friend Society, or Mariner's Church, and Riverman's Bethel Union. These have been followed, at different periods, by the Sailors' Home, or Brunswick Maritime Establishment; the Episcopal Floating Church Society; and the Sailors' Home, or Royal Brunswick Maritime Establishment, for the reception, &c. And in 1833, was instituted, the British and Foreign Sailors' Society, which is, indeed, only the first of these societies in a renovated and improved form. Some of these institutions are already extinct. More

than one is merely dragging on a languishing existence. The last named Society may, probably, be regarded as the most vigorous and flourishing of the class; but a glance at its present resources and operations only serve to proclaim its deplorable inadequacy for accomplishing its important task. True, considering the extreme limitation of its funds, (not £2000 a year,) and the recent date of its existence, it merits the praise of *having done what it could.* It has taken a survey of the evils to be contended with and removed. It has its Sailors' Chapel, and its Sailors' Library; its Fishing Smack Libraries, and its Loan Ship Libraries for furnishing vessels bound to foreign ports. It has its Navigation Class, and its Sailors' Day and Sunday Schools. It has its Thames, provincial, and foreign agents, preaching, holding prayer-meetings, visiting, distributing Bibles and religious Tracts. But, promising and cheering as these names may sound, its means of making them more than names are so slender, that, when contrasted with the multitude which it seeks to benefit, one is inevitably reminded of another multitude and another slender supply, and constrained to exclaim, "*What are these among so*

many?"—nothing but a miracle can make them adequate. Its friends are aware that, at present, they are only employing temporary expedients and provisional measures, that the great mass of maritime evil has yet to be explored, that it is a *mare incognitum* not yet laid down in the charts of general benevolence, that only a few of the Christian public have hitherto cast even a hasty glance towards it,—they feel that the public attention has yet to be aroused to the neglected condition of our seamen, in order to its effective amelioration.

What that condition is might be inferred from the very neglect to which, till of late, it seems to have been almost unanimously doomed. For let any class of the people be consigned to similar neglect, and what would be the speedy and certain result, but ignorance, depravity, and perdition? What that condition is might be inferred too from that neglect, coupled with the nature of a sailor's occupation, which takes him away for days, and weeks, and even months, from all the ordinary means of religious improvement. Neglect a landsman, and he may yet surmount the effect of that treatment. He is constantly moving among the signs and mementos of religion. The

return of the Sabbath; the weekly cessation from labour; the sight of the Bible in his cottage; the sight of the church, the chapel, and the school, the occasional meeting with religious persons—these, and a variety of other circumstances, combine to prevent the idea of religion from entirely vacating his mind, and may lead him to put forth an effort to obtain that religious instruction to which those around him have neglected to invite him. But neglect the sailor, and the very nature of his avocation, by removing him from the presence of all these valuable religious mementos, and casting his lot on another element, tends to complete the evil which such neglect had begun.

His moral condition, under such circumstances, might be inferred, also, from the high temperament of his character. "Even for his maladies," says Dr. Mower,* "a sailor frequently provides a cause that has in it something of the energy of the winds and waves that usually excite him. He does not disorder his nerves, or derange his stomach

* Remarks on Seamen and their Hospital—read at the evening meeting of the College of Physicians, April 25, 1836—by Arthur Mower, M.D., Fellow of the Royal College of Physicians, and Visiting Physician of the Seamen's Hospital.

moderately by quiet sotting or occasional intoxication, but resolutely keeps himself drunk for weeks together; and after the most perfect devotion to liquor, till his money is expended, he comes with horrors, and in a wild delirium, to the Seamen's Hospital." His character takes no middle rank, but tends to the extreme either of good or evil. The amount of good which it might be made to produce is unknown, for the experiment has yet to be made; but, like every rich neglected soil, its present produce must necessarily be a luxuriance of evil. Had it been our aim to determine how large an amount of evil it would yield, if left to entire neglect, scarcely could we have conducted the experiment more guardedly, or have waited more patiently to see the result. Alas, that it should be found to produce so much, and that we should be so late in putting a period to the process!

And the moral condition of the sailor, at present, might be inferred—not only from the neglect to which he has been consigned, the unpropitious nature of his calling in relation to the ordinances of religion, and his characteristic energy left to the disposal of his passions—but also from the additional fact, that he is one of a very numerous and

closely united class, who keep his irreligion in countenance, and increase it. He seldom emerges, even on land, out of his peculiar circle. From custom, and choice, and circumstances, he confines himself almost exclusively to the society of those who can sympathize with his habits, and understand his nautical phraseology, and lives within sight of that element which is his chosen home. And by thus constantly moving in the presence of those only who are all like himself, that which was bad in his character becomes worse, until he reaches a point of depravity in which he is in danger of forgetting that it is possible for him, or for any man, to be better.

But in ascertaining the condition of our mariners, we are not left to mere probable evidence. In that case, it might have been suspected that inference had misled us, or that our fears had exaggerated the evils we deprecate. We have, however, access to evidence direct, palpable, convincing. The result of that culpable neglect to which they have been consigned is twofold. First, it has left them to be the prey of the designing and the depraved. Let the reader peruse and ponder the following representation of this fact from the

pen of one whose magisterial office, in one of the maritime districts of the metropolis, eminently qualified him to speak on the subject:—"Sailors have no friends to put them in the right way; whilst they are beset on every side by the most voracious and profligate of both sexes, whose interest it is to decoy them into habits of the most senseless improvidence. From the moment they arrive in port, and before they can set foot on shore, till they are not only pennyless, but have exhausted their credit on the most ruinous terms, they are made the victims of a regularly organized gang of land-sharks, who haunt them wherever they go. Calumniated and unprotected whilst they might be able to secure their independence, they become objects of sympathy only when sickness, accident, or old age has reduced them and their families to destitution. A sailor's reception on his return to land is ordinarily a sorry recompense for the dangers and hardships of a long voyage; and in a few days he often finds himself shamelessly stripped of the earnings of as many months. When on the ocean he must make up his mind to be cut off from domestic enjoyment, but when on land, it is too often embittered or

destroyed by the profligate system to which he is exposed."*

The other evil arising from our neglect, appears in their extreme depravity. Let any one who is sceptical on this point approach any of the maritime districts of our sea-port towns, and investigate the prevailing character of the neighbourhood. Where is he likely to find the law of the Sabbath more disregarded, or its sacred rest disturbed by more boisterous mirth, or more profane language, than here? Take, for example, the port of London. It is estimated that London owns 2663 ships, that the number of coasting vessels alone which arrive in London annually, is about 18,000; and that 15,000 seamen are constantly here. Now, deduct the small proportion of those who attend on the worship of God on the Sunday, and of such as may be employed in incumbent duties—where shall we look for the large remainder, and how should we be likely to find them occupied? And who does not know that the habitual desecration of the Sabbath is either a sign of confirmed depravity, or is one of the most effec-

* From *The Original;* by Thomas Walker, M.A., Barrister at Law, and one of the Police Magistrates of the Metropolis.

tual means of leading to it? Where are we likely to find so great a proportion of public-houses and gin-shops, as in this quarter? or to witness so many instances of beastly intoxication? or to hear language more licentious, and imprecations more appalling? Where shall we find so many brothels of the lowest description? or more frequently meet with instances of outraged decency? In a word, where shall we find so large a proportion of the voracious and the profligate living on the vices of others, as we shall meet with in such a neighbourhood, battening on the wasteful improvidence, and the debasing vices, of our seamen? Thousands live on their depravity.

And let the reader remember that this representation applies not to the sailors of some ports merely, but of every port; not to an inconsiderable portion of the community, but to a class consisting of at least 250,000 men. That exceptions exist, we not only readily but cheerfully admit. That exceptions not only exist, but that in every port where a chapel is built, or a church floats, or an Ark is opened for seamen, they are constantly increasing, we firmly believe. But, alas, their paucity reminds one of the small number which

once entered another ark, "wherein few, that is, eight souls, were saved by water." Even taking the calculation of Christian charity, that about 7000 seamen consistently profess the gospel of Christ, still 243,000,—the great bulk of the class —are in the deplorable condition described. And they are in this state with our connivance, and through our neglect! 243,000 of the most deserving of our countrymen, living, and, through our sinful apathy, dying, without God in the world! He who "when he saw the multitudes, was moved with compassion on them," looks upon this multitude, and he sees that, like them, "they are scattered abroad, as sheep having no shepherd." "Verily, we are guilty concerning our brother!"

BRITANNIA.

PART THE SECOND.

PART THE SECOND.

REASONS WHY THE PUBLIC IN GENERAL, AND ALL CHRISTIANS IN PARTICULAR, SHOULD PROMOTE THE MORAL AND RELIGIOUS IMPROVEMENT OF OUR SEAMEN.

WERE the British community to be divided into classes for the sake of distinguishing and weighing their respective claims on Christian effort, what class could establish a stronger claim, or one which might be left more confidently to its own peculiar merits, than that which comprises our seamen? Their condition is one of which the simplest statement is the strongest. It speaks for itself in terms more affecting than any advocate can employ for it.

1. There are other classes, indeed, which would *outnumber* it; but in determining a question of this nature, *number* is only one consideration among

many; and, as it will appear in the present instance, a consideration of minor importance.—The claims before us are of a moral nature, and can only be determined by moral considerations.

Let it be supposed, for example, that a whole fleet is in danger of destruction. Three of the fleet can be saved. Their names we will suppose to be Commerce, Manufacture, and Agriculture. The first is supposed to have a hundred souls on board; the second, two hundred; and the third, three hundred. But, though all are in danger, the peril of the first, we will suppose, is evidently the most imminent. Would not every principle of wisdom and humanity dictate, that notwithstanding the comparative smallness of her crew, the Commerce should have the benefit of our endeavours first? But suppose that on nearing her, we learnt that her crew was more than we had expected—that instead of 100, it consisted of 150 souls, and all these in the jaws of destruction—should we not feel so many additional motives for putting forth our utmost efforts to save them? This fleet is the British community. All its classes are in danger. But we have already seen, and shall presently

show more clearly still, that the condition of the maritime class is by far the most perilous and urgent. And because they are numerically less than the manufacturing and agricultural population, shall we leave them, in the extremity of their danger, to perish?

On ascertaining their number, however, we find that it is by no means insignificant. Britain has 24,500 ships, employing 250,000 men.* Had their number been only 25,000, that would not have made their exigency less, nor have diminished our duty to save them. But they amount to ten times that number, and though that does not increase the duty we owe to each, it greatly increases the duty we owe to the whole. Every additional unit should be felt as an additional inducement to attempt their salvation.

2. But this is only one view of the question. It would be easy to show that that class of a community which, numerically considered, is the least important, may yet, morally considered, be the most important. We have seen that the maritime class is important, if on no other ground than its

* Note A.

numbers. We would now advert to certain considerations which would invest it with surpassing interest, were those numbers insignificant.

What class can appeal more truly to their past sufferings than sailors? or establish a stronger claim on our gratitude and generosity? Generous themselves to a fault, reckless of danger, and lavish of their blood in the defence of their country, they seem thrown entirely on the nobler feelings of their fellow-countrymen. Who has not been affected while reading that tale of Grecian story which relates that when Æschylus was condemned to death at Athens, his brother Aminias procured the reversal of the sentence, by uncovering an arm, of which the hand had been cut off at the battle of Salamis, in the service of his country? who has not felt the mute eloquence of that appeal? The religious public constitutes a court, not of legal justice, but of Christian benevolence; and as it weighs the respective claims of the various classes of the community on its regard, does it call for our seamen to appear? Would not the apt representative of that class be a man who had been maimed and mutilated in battle? a manly

figure, shorn of its fair proportions, in the service of his country, while we were peacefully pursuing our daily course, or securely slumbering in our homes? And shall he exhibit his scarred and dismembered person in vain? If a warm and undisguised heart can win our regard; if a dauntless courage in encountering enemies, and unbounded generosity in succouring the distressed, should engage our esteem; if the calm endurance of sufferings, perseverance amidst difficulties, and patriotic ardour, should command our esteem, then have our seamen established an irresistible claim on our gratitude and generosity, for in these qualities they have abounded.

3. The services of the naval class, both in the time of peace and of war, make a powerful appeal to our sense of justice. Their profession is far from being of an ordinary description: our insular situation makes such an occupation indispensable, and yet probably the great mass of the community would revolt at the idea of entering and pursuing it: then, are we not laid under obligations to the class which does devote itself to the occupation? In time of war, our navy, under Providence, defends our island-home.

"Britannia needs no bulwark,
No towers along the steep;
Her march is o'er the mountain-waves,
Her home is on the deep."

Our army is then employed more especially in offensive operations, and at a distance from home; but though our navy may take, and has taken, a most effective part in such operations, yet its peculiar province is to defend our shores. This is the last form of martial force, with which, as an island, we are likely to dispense; and by enabling us to *give* battle instead of *awaiting* it, our home has been kept inviolate, while every continental nation has been the seat of a destructive war. "It is to its instrumentality that, at this moment, we owe our very existence as a free, an independent nation. . . . . And should war again sound its alarm, it must be to our seamen, as instruments in the hands of Providence, that we must look for future protection and deliverance. Their ships must form a rampart to begird our coasts; their bosoms, so often bared to the storm, must then be presented to the enemy's cannon."* Then shall we not provide for the spiritual welfare, the

* The *Ocean*, by the author of the *Retrospect*.

eternal security, of those who watch so patiently, and contend so bravely, for our temporal safety? In the time of peace, they eminently contribute to our national wealth, and furnish us with many of our domestic comforts. And if they minister to us in temporal things, is it too much for us to minister to them in those which are spiritual? Oh, were only a thousandth part of the labour, the hazard, the ardour, the costly self-sacrifice, of the maritime class in the cause of the national welfare, to be repaid by Christians in the promotion of its religious interest—if only *justice* were done to it—how large and active the machinery of benevolence which would instantly be put into motion on its behalf!

4. A sense of our past neglect should operate as an incentive to instant exertion and future diligence in favour of our seamen. "We were a people," says one who formerly belonged to them,* "at once caressed and neglected, honoured and despised. Our courage in the battle and the storm was applauded; our services were acknowledged to be great and meritorious; our wounds were bound up and healed; and our fame was

* The Author of the *Retrospect*, &c.

blazoned through the world. But our moral conduct engaged little or no attention; our depravity excited no pity; our profane and rude manners made us shunned by one part of the community and despised by another."

But our insensibility to their claims has not discharged us from the debt we owe them. While we have been slumbering, our arrears of duty have gone on hourly increasing. While we have been slumbering, they have been perishing. From the shores of eternity they cast back on us looks of upbraiding and reproach, because we never stretched out a friendly hand to save them from destruction; and because, while every other class was enjoying the benefit of our Christian solicitude, we entirely neglected *them*. From eternity they implore us instantly to warn their brethren and children, lest they also come to the place of torment. And shall we not acknowledge the force of the appeal? The present generation of seamen is inheriting all the fatal consequences of our guilty neglect of the past,—shall we not hasten to repair, as far as present diligence can be regarded as a reparation for past neglect, our fatal negligence of former generations, by instant and earnest endeavours for the present?

5. In estimating the claims of sailors on our benevolent regard, it is important to bear in mind their peculiar perils. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end." In connexion with this vivid description of mariners in a storm, the readers of Scripture will think of Jonah when, coasting the Mediterranean to Tarshish, "the sea wrought, and was tempestuous:" and of a greater than Jonah when, crossing the Galilean sea with his disciples, "behold, there arose a great tempest on the sea, insomuch that the ship was covered with the waves:" and of the great apostle of the Gentiles, with his companions, wrecked in the Adriatic gulf, and escaping, "some on boards, and some on broken pieces of the ship." And how many a mariner can actually adopt the language of the same apostle, and say, "twice have I suffered shipwreck, a night and a day have I been in the deep."

At sea, every thing that breaks the monotony of the surrounding expanse attracts attention. "One day," says Washington Irving, describing his voyage across the Atlantic, "we descried some shapeless object drifting at a distance. It proved to be the mast of a ship that must have been completely wrecked; for there were the remains of handkerchiefs, by which some of the crew had fastened themselves to this spar to prevent their being washed off by the waves. There was no trace by which the name of the ship could be ascertained. The wreck had evidently drifted about for many months; clusters of shell-fish had fastened about it, and long sea-weeds flaunted at its sides. But where, thought I, is the crew? Their struggle has long been over—they have gone down amidst the roar of the tempest—their bones lie whitening among the caverns of the deep. Silence, oblivion, like the waves, have closed over them, and no one can tell the story of their end. What sighs have been wafted after that ship! what prayers offered up at the deserted fireside of home! How often has the betrothed, the wife, the mother, pored over the daily news, to catch some casual intelligence of this rover of the deep! How has expectation darkened into anxiety—anx-

iety into dread—and dread into despair! Alas, not one memento shall ever return for love to cherish. All that shall ever be known is, that she sailed from her port, 'and was never heard of more.'"

When the wind is howling around our comfortable habitations,—that "it must be a dreadful time at sea," are "familiar household words." And when gales of days' or weeks' continuance rage round our coasts, we say that "we must expect to hear of wrecks." No sooner, however, does the storm subside, than the subject is dismissed. Or, if a few of lively sympathy go the length of congratulating the mariner, in thought, on the returning calm, how small the number of those who attempt to follow the drowned, in thought, into eternity!

How affecting, how appalling the statement, that "for every sixteen sailors who die of all diseases, eleven die by drowning, or in wrecks."*

* Such is the result of a careful calculation over a space of ten years, by Mr. H. Woodroffe, Secretary of the Seamen's Society, South Shields; "but," he adds, "during the last four years, ending March last, on looking over the books, and taking the account of seamen of the port, they are as 17 to 16 of all other cases; and the cholera has been raging heavily." This,

What, indeed, are many of the rates and conditions attached, by Life Insurance Associations, to the policies of persons proceeding to sea, but significant intimations of danger?* By Lloyd's List it appears that from the year 1793, to the year 1829, the average number of shipwrecks on the British coast was 547 per annum; and that in 1829 they exceeded 800, of which 677 were British ships, totally lost: 400 others were put in hazard. So that if the number of voyages were equal to the 25,000 British ships, this gives about 1 to 25, annually, as the ratio of danger at sea. And since that period, wrecks on our coast have greatly increased in number. A Select Committee is now sitting, (July, 1836,) in the House of Commons, "to inquire into the causes of the number of shipwrecks"—so alarming is the increase.

however, is a special case; and applies in all its extent only to the port of Tyne.

* "Such has been the feeling of mistrust amongst the shipping interest, occasioned by the late storms, that a letter has been received in this town, in answer to an application for a policy of insurance, stating that a determination has been come to at Lloyd's not to insure any vessel not warranted in port, except at such an enormous premium as was not likely ever to be offered."—*Liverpool Courier, Dec.* 1836.

The Report of the Committee was brought up in August; and the following are its resolutions on the "*Extent of Loss in Property and Lives at Sea*:"—

"That the number of ships and vessels belonging to the United Kingdom, which were wrecked or lost in the periods specified below, appears, by a Return made to the Committee from the books of Lloyd's, to be as follows:—

Number of Vessels Stranded or Wrecked.

1816	343	1833	595
1817	362	1834	454
1818	409	1835	524
	1,114		1,573

Number of Vessels Missing or Lost.

1816	19	1833	56
1817	40	1834	43
1818	30	1835	30
	89		129

Making a total of 1,203 ships or vessels wrecked and missing in the first period of three years, and a total of 1,702 wrecked and missing in the second period of three years.

"That taking the number of vessels wrecked and lost in the two periods named above, at the assumed value of £5,000 for each ship and cargo, on the average of the whole, the loss of property occasioned by these wrecks would amount in the first three years to £6,015,000, being an average of £2,005,000 per annum; and in the last three years to £8,510,000, being an average of £2,836,666 per annum.

"That the number of ships in each of the years above specified, of which the entire crews were drowned, though the exact number of each crew is not stated, appears, by the same Return made to your Committee from the books of Lloyd's, to have been as follows:—

Number of Vessels in each Year, of which the entire Crews were Drowned.

1816	15	1833	38
1817	19	1834	24
1818	15	1835	19
	49		81

Making a total of 49 in the first period of three years, and a total of 81 in the second period of three years.

"That the number of persons drowned in each of the years specified, in addition to the above, and of which the number drowned belonging to each vessel is distinctly known, appears, by the same Return from Lloyd's books, to be as follows:—

Number of Persons Drowned in each Year by Ships named.

1816	945	1833	572
1817	499	1834	578
1818	256	1835	564
	1,700		1,714

"That assuming the average number of persons in each of the vessels of which the entire crews were lost, to consist of ten individuals, including officers, seamen, and passengers, it would appear, that in the *first* three years the number of persons drowned were 588 in the 49 vessels whose crews were entirely lost, and 1,700 in the vessels of which the exact number in each was known, making a total of 2,228 lives, or 763 per annum; and that in the *last* three years the number of persons drowned was 972 in the 81 vessels whose crews were entirely lost, and 1,710 in the vessels of which

the exact number in each was known—making a total of 2,682 lives, or 894 per annum.

"That among the special cases of loss by shipwreck on particular parts of the coast, it has been stated, that during the last four years 272 ships were lost belonging to the port of Tyne, averaging 68 vessels per annum; the whole number of vessels registered in that port being about 1,000 sail; that these 272 vessels measured 60,489 tons; and assuming these to have been total losses, and the average value of the whole to be £10 per ton, the loss of property from this single port would be £604,890 in four years, or £151,222 per annum, while the number of lives lost in these 272 vessels during the same period was 682; the number of widows and orphans left for relief 147; and the amount of money paid out of the funds of the Seamen's Association at Shields, for relief of members of that Society only, amounted to £1,935 15*s.* 9*d.*; the ships employed from this port being principally colliers, which perform eight or nine voyages in each year, and are continued in occupation, during winter as well as summer, along a dangerous coast.

"That during a period of sixteen months, from

January 1, 1833, to May 1, 1834, the number of vessels reported in Lloyd's books as missing or lost, and which have never since been heard of, amounted to 95 in number; and these ships being principally engaged in foreign voyages, the calculation made on their value, and the number of their crews, including officers, seamen, and passengers, assuming £8,000 as the lowest average value of ship and cargo throughout, and 15 persons as the average number of persons on board the whole, gives a total loss in these missing ships only, within the short period of 16 months, of £760,000 sterling in property, and 1,425 lives.

"That these results do not embrace the whole extent of loss in property or lives occasioned by shipwrecks, even among those vessels only which belong to the United Kingdom, inasmuch as these Returns include only the losses entered in Lloyd's books, from which the Returns adverted to were made out; whereas it is well known that many vessels and lives are lost by wreck or foundering at sea, of which no entry is made in Lloyd's books, and of which, as no record is kept, no Return can be produced.

"That the whole loss of property in British ship-

ping, wrecked or foundered at sea, may therefore be assumed as amounting to nearly Three millions sterling per annum; the value of which property, though covered by insurance to certain parties, is not the less absolutely lost to the nation, and its cost paid for by the British public, on whom its loss must ultimately fall.

"That the annual loss of life, occasioned by the wreck or foundering of British vessels at sea, may, on the same grounds, be fairly estimated at not less than one thousand persons in each year, which loss is also attended with increased pecuniary burdens to the British public, on whom the support of many of the widows and orphans left destitute by such losses must ultimately fall." *

The loss of a vessel, indeed, does not necessarily suppose the loss of the crew; nor is it easy to ascertain the exact proportion of shipwrecked sailors who are drowned; but, from the Report above, it is evident that the average number of the different calculations which have been made would amount to about a 1,000 a year! Well, indeed, might an ancient philosopher inquire, when distributing the human race into the two classes of the living and

* Note B.

the dead, "who can determine in which class we are to enter the names of those on the sea?" At this moment, perhaps, while the reader is quietly perusing these lines, the sea, in some parts, is lashed into fury. Deep is calling unto deep. A vessel is staggering and plunging from the mountain waves down into the roaring caverns. Death is raging around it, seeking for his prey. A moment longer—a nail starts, a seam yawns, the masts plunge over the side—he enters, and the vessel disappears. So literally and emphatically true is it of the seaman, that there is but a step between him and death!

And should not a consideration of the more than ordinary perils of a sailor's life, impel us to do something more than ordinary for his salvation? When one who is in earnest to save his fellowmen from perdition, deems it necessary to explain or defend his earnestness, he points to the brevity and uncertainty of human life. By adverting to the solemn fact that the objects of his solicitude will soon have passed beyond the reach of his instrumentality, he feels that he has sufficiently justified his zeal, and established the duty of doing whatsoever his hand findeth to do with all his

might. But here is a whole class of our fellow-countrymen, in relation to whom the ordinary span of human life is contracted to little more than half. "The average life of seamen," said Nelson, "is, from hard service, finished at forty-five."* But how much earlier is it finished if perils be reckoned as well as labours! Short as the ordinary day of life is, here is a class of men whose sun goes down while it is yet day. Had we reason to believe that our own lives would only average this period, would not the command of our Lord, to "work while it is day," come on us with greater emphasis and effect? But if our period of usefulness be abridged, whether by the curtailment of our own lives, or of the lives of those whose salvation we seek, the practical effect should be the same—it should redouble our efforts for their salvation.

When the life of a criminal is about to be forfeited to the laws of his country, those who are anxious for his salvation cultivate the short remainder of his time with a zeal proportioned to its brevity. Here is a class of men whose every return to port is to be looked on only as a reprieve

* Southey's *Life of Nelson*; Family Library Edition, page 294.

from destruction, — should not similar assiduity mark our conduct towards them? Do we not seem, in our treatment of them, to have taken leave of common kindness, and of all the methods by which Christian benevolence usually regulates its proceedings? Ordinary zeal would be insult here; the call for activity is extraordinary; yet we have not evinced even common solicitude. Shall it be necessary for us to hear their dying shriek, to see them perishing before our eyes, before we extend to them a friendly hand? Oh, let us imagine that we are saving men in a storm —that we see them sinking—rapidly disappearing in the raging waves around us,—that a moment lost, is a soul lost—for ever!

Be it remembered also that the same perils which terminate the lives of our seamen *early*, terminate most of them *suddenly*. One of the kindest arrangements of him who willeth not the death of a sinner, consists in the slow and regular steps with which death is made to approach. Since it is appointed unto all men once to die, and to come to the close of their mortal probation, it is a provision unspeakably gracious, that a period of slow and gradual decay should give friendly warning for days, and weeks, and, often, even months

beforehand, that the coming of the Lord draweth near. Even the Christian owns its value, though, for years, he may have been substantially prepared for the final change. From sudden death, he prays to be delivered, as from an evil. But, for the impenitent sinner, the provision we speak of is of infinite value. It severs him from his unholy associates and pursuits, calls him away from the objects which have hitherto diverted his attention from religion, shuts him up in the solitude and silence of a sick chamber, gives him an opportunity of taking an impartial survey of his past conduct and his future prospects, of receiving the visits of Christian friends, and of casting himself, though at the final hour, at the feet of hitherto insulted mercy. But here is a class of men, many of whom are deprived of the benefits of this merciful arrangement also. For them the probationary period is not only shortened, but closed abruptly. Not only is their day of life unnaturally brief, but it has no lengthening warning shadows, no sober eve, no twilight hour, for reflection.

How affecting to think that the great majority of those who have perished at sea, were cut off suddenly in the prime of life. The earth is the grave of infantine weakness, of diseased emacia-

tion, of worn-out age, but the ocean is the tomb of the young, the vigorous, the brave. While yet they were full of heart and hope, buoyant as the bark in which they had careered over the waves, the lightning smote them, or the boom struck them overboard; they fell from aloft, or the resistless wave washed them from the deck; the ship sprung a leak, or stranded, or struck; the boat sunk, or the tempest gathered, burst, and overwhelmed them. "Thou didst blow with thy wind, the sea covered them, they sank like lead in the mighty waters." Under circumstances the most unfavourable for reflection or prayer, "in a moment, in the twinkling of an eye," they passed into the presence of their Judge.

How affecting to anticipate the day when "the sea shall give up the dead which were in it;" when—

> "From out their watery beds, the Ocean's dead,
> Renewed, shall, on the unstirring billows, stand,
> From pole to pole, thick covering all the sea."

How appalling to reflect that of the countless hosts which the sea shall then surrender up—more numerous than its waves—the great mass perished

suddenly, "went down quick." And, oh! what ground there is to fear that they died unprepared —died in anger with death—died, and "gave no sign," but that of impenitence—died, and offered no prayer but that of horrid imprecations—died amidst noise and tumult hostile to salutary reflection! But who shall attempt to picture the awful scenes which will then ensue? And shall we wait till the sea give up its dead, before we awake to a sense of our responsibility? Shall we delay till we see them standing for judgment, before we begin to weigh their claims, or to consider the consequences of our guilty neglect? Shall the hosts of those who will then arise unprepared go on augmenting, and we make no combined effort to prevent it?

6. The religious privations of sailors entitle them to a large share of our Christian solicitude. Their privations, even of a domestic and social kind, are such as to distinguish them from all other classes of society, and to excite the wonder and sympathy of numbers. But what are these when compared with the loss of religious advantages! And yet of these advantages the sailor is almost entirely deprived!

"The Sabbath was made for man." It was graciously appointed by Him who knows the constitution and necessities of our nature. And who that marks the humanizing and ennobling moral influence which the stated observance of the Sabbath exerts, even on those who only outwardly regard it, does not admire the wisdom and goodness which appointed it? But of this wise and beneficent provision, the sailor is to a considerable degree deprived. Shall we not, then, study to repair the loss by every means which an ingenious and diligent Christian benevolence can supply? The Sabbath is spoken of by God as his crowning gift to a people,—"moreover, also, I gave them Sabbaths,"—for the nation which has no Sabbath will soon have no religion. But to the maritime part of a nation this distinguishing gift of God is comparatively lost. The very nature of their calling, to a certain extent, precludes them from enjoying it. Shall we not attempt to meet their special exigency by a special provision? The ordinances of religion are spoken of by God, and frequently promised, as marks of his peculiar love to a people: for he has not only hallowed the Sabbath, but *blessed* it—made it a day of special grace.

This is why the Christian would rather be a door-keeper in the house of the Lord, than dwell in the tents of wickedness. But here is a class whose occupation removes and exiles them from the ordinary privileges of public devotion—takes them without, and away from, the pale of stated congregational worship.

It is true that where piety prevails, it will maintain its wonted communion with God,—like Paul in the storm, and on the verge of shipwreck, taking bread and giving thanks to God in the presence of all on board. And there is reason to believe, also, that where a disposition to hallow the Sabbath exists in those who command, Sunday sailing would be found much less necessary than it is generally deemed; and, when at sea, opportunities of joining, not only in the weekly, but even in the daily worship of God, might oftener be found than they now are. The "Retrospect" tells us of a commander of one of his Majesty's ships of war, who, though his vessel was very inferior in point of force and sailing, yet, through a winter, and in a climate far more severe than our own, was continually under way, chasing, cutting off, or boarding the enemy's vessels in shore, while

our squadron of larger ships could do little more than lie off at anchor, and witness his almost incredible perseverance. But even this state of incessant activity and severe public duty did not prevent his performing morning and evening prayers every day! And the records of the British and Foreign Sailor's Society testify, that many of the Bethel* captains, regarding their men and boys as their families, maintain the practice of *daily* worship on board.

But while such instances illustrate the power of superior piety in surmounting difficulties, they must be received as liable to many exceptions. For, besides that many of the opportunities for worshipping God at sea must be necessarily inferior to the quiet of the domestic altar and the stated ordinances of God's house, the best intentions on the part of the captain will often be frustrated by the winds and the waves. The sea is the aptest and most ancient emblem of uncertainty; and every one that places himself at its disposal must accommodate himself to its moods. To him, the Sabbath brings many of the duties of any other day. This is particularly the case in the mer-

* Note C.

chants' service, where there are but few hands, and where all, at times, are laboriously employed, from the captain who commands to the seamen who obey. The sails must be reefed, or taken in; the ship must be steered, or, if needful, tacked; defects must be supplied, and disasters repaired, as soon as they occur; while a gale may keep all hands on the alert for days and nights together. While his friends on shore are listening to the still small voice of the gospel, the sailor "afar off upon the sea," may be deafened by the hoarse voice of the tempest, and the roar of the storm; and that which to them is a day of rest, may be to him a day of toil, and peril, and wrestling with death. And one of the consequences of this uncertainty and irregularity is, that the Sabbath comes either to be totally neglected; or, if not quite undistinguishable from the other days of the week, what is still worse—its only distinction, at sea, consists in attending to personal cleanliness; in foreign ports, it is devoted to recreation and license on shore; and at home, as may be easily seen in any of our sea-ports and fishing-towns, it is spent in greater excesses of intemperance and profanity.

Here then is a class whose religious privations

are such that a person, judging hastily and from appearances, might almost be tempted to think that the God of mercy, in providing the means of grace for others, had disregarded and passed *them* by. The Sabbath which he has given to others, is but seldom enjoyed by them. The ordinances of public worship which he has instituted for the general good, shed little of their sacred influence upon them. Could the person bring himself to believe in the pre-existence of the soul, he might almost imagine that they belonged to a class which, for some unparalleled guilt in a former life, were doomed to be excepted from the ordinary provisions of mercy in this life. But the privations under which they are labouring are partly voluntary, and partly involuntary. By far the greater proportion, we have seen, is voluntary; and of *that*, we must divide the guilt with them. The explanation relative to that which is involuntary is easy:—the ordinances of nature are older than the ordinances of grace, and were not meant to be controlled by them; and the sailor, by placing himself almost entirely at the disposal of the former, is deprived of the full enjoyment of the latter. Now, if one of the great laws of

nature relating to the supply of food had failed to a people for only a single season, and involved them in scarcity and famine, should we not hasten to their relief? But here is a class to whom, owing to the peculiarity of their calling, the great ordinances of grace which supply the bread of life, come scantily and irregularly; and this, not for a season merely, but for all time. Here is a class whose probabilities of salvation, humanly speaking, are incomparably less, at present, than those of any other class of the community;—and why?—because their *opportunities*, their *means* of salvation are less, and God is a God of order who works by means.

In order to realize this distressing idea, let the reader of these lines imagine, if he be a parent, that his children are from this day to mingle with seamen, to pursue their calling, and to incur their religious privations—does he not feel as if the probabilities of their salvation would from this day be painfully diminished? If he be a minister of the gospel of Christ, let him imagine that all the youths in his congregation are from this day to do business in great waters, and to follow the occupation of seamen;—would he not feel as if

his expectations concerning them were all but blasted? and would not his parting address to them evince how much his fears were stronger than his hopes?

To place our sailors, then, on a level with others in point of religious advantages, we must evidently employ extraordinary means. Indeed, recourse is obliged to be had to peculiar measures in order to put them as nearly as possible on a level with others in certain temporal respects. The land-mark must be reared, the lighthouse must be kindled, the life-boat must nightly be kept ready for launching, and all the various apparatus and methods which ingenuity and humanity have devised, (and still they are devising others,) must be placed and prepared for instant use; while session after session the legislature is employed in framing enactments and provisions to suit their peculiar case. And shall the Christian Church do nothing special to meet the exigency of their *spiritual* condition? Shall the life-boat be launched to snatch them from destruction? and shall *we* not point them to the ark of salvation from the second death? Shall the light-house be kindled? and shall *we* not be seen "holding forth

the word of life"—the Pharos of a tempest-tossed and benighted world? Not only should we labour to remedy the grievous religious privations which at present they *voluntarily* endure,—by special provision made for their welfare while they are on shore, we should aim to compensate for their unavoidable privations at sea.

7. We have already glanced at the peculiar temptations of seamen; and what a touching and powerful claim on our sympathy arises from this ground. Profanity, intemperance, extravagance, and licentiousness, are their besetting sins. And, though they may be chargeable with these sins only in common with the depraved of other classes, *their* temptations to commit them are of a kind and a degree peculiar to themselves. The very restraints imposed on the indulgence of their passions while at sea, prepares them on their return to plunge into unusual depths of iniquity. The current of their depravity, which, if left to flow on unchecked and at will, might have exhibited nothing peculiar, acquires, by the temporary check, a fulness and a force, which, on resuming its course, carries them far beyond the point of ordinary sin. During their absence, too, a check has been placed

on their friendly and social feelings; they return to meet with companions and friends whom they love, and the occasion calls forth and justifies a flow of feeling, but which too often leads to carousal, and ends in excess. Their return to port, too, is not unfrequently felt by them to be an escape from imminent danger; and all that pleasurable excitement experienced on such occasions, and which if rightly directed would ascend in gratitude to God, too often expresses itself in extra carousals and boisterous mirth. They compliment their own skill and daring; "they sacrifice to their own net, and burn incense to their own drag," and only shout more loudly a bacchanalian song, which drowns the memory of the past, and madly defies the future. Let it be remembered, also, that the accumulated sums in which they receive their wages, give them the power of "running to an excess of riot." Multitudes of our artificers and workmen of various trades, on receiving only the wages of the week, cease to labour as long as a shilling remains: but the sailor receives an amount comparatively inexhaustible; and the consequence is that his improvidence and excesses are comparatively greater.

But that which constitutes the strength of all the temptations to which the sailor is exposed, is the notorious fact that they are all organized and plied with the force and certainty of an infernal system. Let the reader peruse and ponder the following accounts of this dreadful system furnished by the late Mr. Walker, whose magisterial office, as we have already intimated, gave him an opportunity of watching the working of the plot. "There is no class of men who meet with such ill treatment from their fellow-creatures as sailors. After suffering the hardships of the sea, and toiling with unconquerable labour, they are beset on their return from each voyage by the most villanous and the most profligate of the species, for the purpose of robbing them of their hard-earned wages; whilst those who should step forward to protect them, leave them to their fate, or even hold that they are capable of nothing better. When a vessel arrives from a long voyage, the crimps, or keepers of sailors' lodging-houses, are on the alert to get as many of the crew into their power as possible. Boats are sent to fetch the men ashore, and the watermen receive a fee from each crimp for every sailor they can bring.

The sailors leave the vessel, often I believe made half-drunk, without money, and with nothing but their chest, upon which the crimps advance them money, till they receive their wages. Every temptation is put in their way to lead them to extravagance and recklessness. An exorbitant bill is made out, the amount of which is deducted from their wages, and they are robbed or defrauded of the balance. As soon as they land, they are sponged upon by a set of idle fellows, who hang about the docks, pretending to be unable to get employment, or to have been old shipmates; they are defrauded by low Jews under colour of selling them worthless articles cheap; and they are plundered and imposed upon by the most profligate women. It is in a great measure a confederation against them, from which they have no chance of escape. Each party plays more or less into the other's hands. I have occasion to see frequent instances of these abominations, and in general they are so contrived, that there is no remedy or punishment. It frequently happens, that a sailor, who has sixty or seventy pounds to receive, will have, at the end of a few days, an enormous bill made out against him by a crimp,

for what he and his hangers on are alleged to have consumed, and for money advanced to supply his extravagance in his freaks of intoxication. For his balance there is an eager contest among the harpies who surround him, which leads them sometimes to the most barefaced and scandalous practices.....In the lowest of the sailors' public-houses, there are, at the back, what are called long-rooms, the walls of which are painted with ships or other devices: and here are to be witnessed at almost all hours, but principally at night, scenes of the greatest villany and debasement. Sailors who are entrapped into these long-rooms, or similar places, are kept in a constant state of reckless excitement, and they never think of returning to sea, till they have got rid of all their wages; indeed, I believe, they are not unfrequently glad when their means are gone, as the only chance they have of escaping from the fangs of those who surround them."

In corroboration of this affecting statement, the writer would add the following paragraph, from Mr. Mark Moore's "Evidence before the Committee of the House of Commons, on drunkenness," in 1834:—"For more than three years I

was connected with a Society established for the improvement both of the morals and the temporal condition of sailors, and in that capacity I had an opportunity of seeing not only a great deal of sailors, but also of their places of resort, at the east end of London. I have visited, for that purpose, most of the public-houses in that part of the metropolis, and I suppose there are not less than twenty of those houses, where, at the back of the gin-shops, there are what are called 'long-rooms;' those long-rooms will contain from 100 to 300 persons; and every evening, almost, all those rooms are full of sailors and girls of the town, and a class of men, principally Jews, called *Crimps;* and it is truly distressing to see the demoralization not only of the sailors, but also of the other individuals who frequent those disgraceful places. Some of these houses, I am sorry to say, are kept open at all hours during the night. I have been into those 'long-rooms' at ten and eleven o'clock at night; and the whole company, perhaps 200 or 300 persons, have been drinking and dancing, till the poor fellows are in a most dreadful state. It is a very common practice for the girls to get various articles, such as laudanum and other drugs, put into

the liquor of the sailors, who thus become completely intoxicated: they are then easily prevailed upon to accompany them to their lodgings; and they soon sink into a state of total stupefaction: they are then robbed of every penny they possess, and very often of their new clothes; and, when they awake, an old jacket and an old pair of trowsers are all the articles left to them. I have known instances of men being thus robbed of 30*l.*, 40*l.*, or 50*l.*, at a time." What a complication of temptation, debasement, and helplessness!

But let us trace the working of the system a step farther, and we shall find that the despoilers of these helpless victims often become their accusers. "It is a subject that comes particularly home to me," says Mr. Walker, "because I have had occasion so often to become acquainted, in my magisterial capacity, with the dreadful impositions, robberies, and profligacy, which are consequent upon the arrival of any number of vessels from distant parts of the globe; and, from the arts that are practised against sailors by gangs of confederates, in decoying, and stupifying them with liquor and with drugs, it is generally quite impossible to fix any proof of guilt. In fact, they are

almost helplessly exposed to every combination of villany, and whether they are the accusers or the accused, they are almost equally objects of pity. I have known instances of sailors being robbed of fifty pounds or upwards, the very day they received it; but having been first rendered senseless, detection is impossible. Sometimes, the day following their coming ashore, or even the same day, they are themselves brought for drunkenness and disorder, the consequence of conspiracy against them; and when remonstrated with on their imprudence, they will pathetically lament their helpless situation."

Now what can result from such a state of things operating on minds already vicious—what, but a rapid growth of depravity, tormenting remorse, self-abandonment, and recklessness in guilt, which shall prepare them, in turn, to become the tempters and the destroyers of others! But are we not responsible for the continuance of this system of iniquity? To the full amount to which, under God, it is in our power to correct the evil, unquestionably we are. And, be it remembered, that every moment we delay to take the necessary steps, the evil goes on increasing in vigour, and extending its operations.

In confirmation of this statement, the public papers report that a series of scandalous frauds have lately been brought to light in Doctors' Commons. They have been effected by parties who have taken out letters of administration, and made oath of their being next of kin, or only surviving relatives, of seamen who have died at sea, and thus obtained the wages due to them at their decease. The fraudulent parties have consisted chiefly of Jew crimps, swearing that they are brothers of the deceased seamen; or else, in concert with women pretending to be the wives of the deceased. This solitary fact would be sufficient to give us an idea of the organized nature of the system in operation against seamen; of the wide ramifications of that system; of the daring and determined character of those who work the system, and follow it as their ordinary calling; and who, not content with ruining the sailor in life, follow and persecute him after death in the person of his poor and suffering relatives. It may give us also an idea of the utter helplessness of the sailor in the hands of such a class, when even his legal protectors themselves can be thus deceived and overreached by them. Like the flying fish, which escapes from the *albacore* in its native element,

only to be pounced on by the *man-of-war bird* waiting to devour it, the sailor no sooner escapes the perils of the deep, than he is the object of instant attack from those who live by preying and feasting on his misery, on shore. On coming to anchor, he exhibits the spectacle of a helpless victim, bound hand and foot, and passed from the ship to the crimp, from the crimp to the long-room, from the long-room to the brothel, and from the brothel to a ship again—watched and guarded at every stage, and his fetters unrelaxed—glad to escape, though with injured health, and the loss of all his earnings, to take refuge amidst the perils of the sea from the greater perils of the land.

8. The neglected and debased condition of our seamen renders them the means of immense evil to others, both at home and abroad. Its pernicious effects do not terminate with themselves. Shipowners suffer, and the maritime interest generally. How many vessels have been lost, how many valuable cargoes sunk, through the one sin of drunkenness alone!* "Society at large," observes Mr. Walker, "is much interested, from selfish motives, as well as from motives of hu-

* See many revolting facts, Note D.

manity, in shutting up the fertile field which the improvidence of sailors offers to vice and crime. And even a regard for the profligates and criminals themselves should induce an effort to remove temptation out of their way." "It is a matter of great consequence also to the rest of society on its own account, because the harvest which the present state of seafaring men affords to the vicious and the criminal, is one great cause of so many depredators, who prey at other times upon the various classes of the public. . . . . It is to be observed that the immense quantity of crime and pauperism that springs directly and indirectly from the present want of moral cultivation among sailors, is to be paid for by the public in addition to their wages. . . . . If any labourer by his improvidence becomes a pauper, or causes any of those who ought to be dependent on him to become paupers, the expense of that pauperism is to be added to his wages, to make up the whole cost of his labour; and, in the same manner, if he is guilty of crime, or tempts others to be guilty, the expense incident to that crime is likewise to be reckoned part of the cost of his labour, though it is not paid by his employers, but by the public."

From this representation, then, it is evident, that the merchant, the political economist, the statesman, and the patriot, are alike called on to remedy the evils we deprecate, and are all interested in the success of their measures. But the Christian philanthropist, without undervaluing these considerations, will look above and beyond them all to the moral effects of these evils. Here, he will say, is a large class of men who cannot be ruined themselves, without instrumentally injuring and ruining multitudes of others. The interest and energy peculiar to their character, invest them with considerable influence over those with whom they associate; and, if that influence be evil, the injury must be immense. Many of them have families; from a summary, shewing the number of families of Great Britian, engaged in, and dependent on, each great branch of production and occupation, it appears that the number of families of the maritime class at our great sea-ports and naval stations, Liverpool, Plymouth, Portsmouth, &c., (*exclusive of the metropolis,*) is 55,528; and in our minor sea-ports and fishing-towns, 65,083. The heads of all these families, it is true, are not directly and personally seafaring, but the great

majority of them are, and who can calculate the amount of evil which they are the means of propagating among the thousands and tens of thousands of souls, of which their families are composed! "The ignorant, ungodly seaman's cottage is the habitation of extravagance and want, of riot and wretchedness, of misery and sin. He returns to it after a successful voyage, only to expend his hard-earned wages in excess and irreligion; and he leaves it again in hunger, in wretchedness, and in rags."* Whether the supposition be true, that that dreadful scourge the cholera, pursued the course of rivers, and the outline of the coast, or not, here, at least, is a moral epidemic, a thousandfold more fatal, pursuing this identical track, diffusing infection wherever it comes, and raging with a virulence which sweeps off almost all before it. But, unlike those who attempted in vain the removal of that malady, we possess a grand specific for the disease which we deplore. Shall we delay to administer it? "Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?"

* *The Ocean.*

But the Christian philanthropist will remember that the evil does not terminate at home. Our sailors carry the moral contagion abroad. A traveller in Egypt relates with astonishment, that he met with natives of that country who could utter the most awful oaths in the English language, although they knew no other words in our tongue. His inquiries soon elicited the information, that they had learnt thus to swear from our sailors. Truly might they say,—

> "You taught us language; and our profit is,—
> We know how to curse!—"

It is well known that the blasphemies of our sailors became a by-word and a proverb, and the oath they most commonly swore, the nick-name by which they were called.

"In a striking instance mentioned to me,* by one of our arctic adventurers, such was the pernicious effect of the ill behaviour of a body of our countrymen in a remote district of North America, that disgrace had been entailed both upon the nation to which they belonged, and the reli-

* Discourses to Seamen; by the Rev. W. Scoresby, Chaplain of the Mariners' Church, Liverpool, &c.

gion which they professed. Such irreparable injury had they done to their character in their dealings with the natives, that, were the Indians of that district called upon to describe, by a single word, the character of a man in all respects false, dishonest, and base, they would designate him by the name of *a Christian!*"

The greatest obstacles to the success of many of our missionary efforts abroad, have hitherto arisen from the depraved and atrocious conduct of British and American seamen. At the last anniversary of the British and Foreign Sailors' Society, the Rev. Mr. Williams, a missionary from the South Sea Islands, declared the dreadful effects produced on the minds and manners of the natives by the profligacy and cruelty of seamen, and deplored the visits of many of them as a source of demoralization to the heathen part of the population, and of fear to those who are converted.

Evidence to the same effect might be furnished in abundance from the records of our various missionary societies. In the Church Missionary Register, a letter from Capt. W. Jacob, of the East India Company's service, refers to a battle fought between some native tribes in the "Bay of

Islands," in Feb. 1830, "which arose out of a dispute between two of the wretched objects who had been welcomed on board the —— by her commander. These transactions owe their origin entirely to that improper intercourse which it is lamentable to find is too generally allowed between the most degraded portion of the native population and the shipping, to the scandal of our country in that part of the world. There is much to discourage missionary efforts in the scenes of immorality and vice which are constantly exhibited, through the intercourse subsisting between the islands and the shipping, and the dissolute habits of many of the inhabitants which that intercourse has engendered. While we were solemnizing Divine service at Korosarika, we were much concerned to find that, within hearing and within sight of our congregation, two boats full of Europeans from the whalers in the bay, were rioting in a state of brutal intoxication, to the disgrace of their country. These are among the numerous hindrances which at present exist to any extensive reception of Christianity among the people."

The Rev. W. O. Croggon, Wesleyan missionary

at Zante, in a letter dated May 8, 1833, remarks, "the state of British sailors abroad is shocking beyond description. It grieves one to the heart to behold them so given up to intoxication." An appeal from the London Missionary Society, Dec. 16, 1833, alluding to "the baneful influence of seamen on foreign missions," remarks, "Our brethren state that the besetting sin in Tahiti at present is drunkenness; that it has produced the greatest mischief in the churches; and this state of things, which fills the directors with the greatest distress, is attributed greatly to American and British sailors, who have established a number of grog-shops on shore, for the purpose of retailing spirits, and who have induced the chiefs to become traffickers in rum."

The history of their conduct at Lahaina alone, one of the Sandwich group of islands, would be sufficient to brand their character with lasting disgrace. Often have they sent armed boats on shore there for the most licentious purposes, and have even carried away many of the native women from the island. And more than once, they have thus landed with the sworn determination of firing the missionaries' houses, and taking their lives, on

account of the restraints which, through missionary influence, had been laid on their licentious practices. And, doubtless, had they not been prevented by the natives, who armed in multitudes to protect their religious teachers, they would have carried their murderous threats into effect. But what a deep reproach to Britain does this scene exhibit,—a people, just emerging from the most barbarous heathenism, "defending with their lives the ministers of Christ, whilst Britons, shameless Britons, panted to wade through their blood to gratify their sinful passions!" *

The unbridled licentiousness of our seamen is written in many places in characters which will not soon be effaced—in deep, dreadful traces of *disease*. Odious maladies — the brand-marks of unhallowed passions—once unknown to the poor islanders of the Pacific and the Southern Oceans, painfully attest that the British sailor has been there. But among the numerous and distressing illustrations which might be furnished of the depraved conduct of our sailors abroad, the following, supplied by a captain commanding one of the Hon. East India Company's ships, strikes the

* Note E.

writer as most affecting:*—"When I was lying at ——, in the East Indies, with seven or eight sail of East India ships in company, ... most of the men in the fleet were following their own corrupt inclinations (i. e. on the Sabbath-day) on shore. And it is painful to relate, that so depraved, and so extremely wicked were their manners, that it even affected the feelings of the heathen natives; so much so, that the idolatrous priests, and others associated with those chiefs in their worship, used every means in their power to prevail on those *Christian* sailors to embrace their religion; and it appeared they had no other motive than that of making them better men."

Well, indeed, might the language of the prophet to rebellious Israel be addressed to multitudes of our British sailors, *Ye have been a curse among the heathen.* What a powerful counteracting effect must their evil influence exercise on missionary labour! Whether they go before the missionary, and pre-occupy the ground with thorns, or come after him, and sow tares among the

* Related by Mr. Timpson in his, "What have I to do with Sailors?" page 18, 19; an excellent manual, especially for young persons.

wheat; whether they influence the natives by simply inoculating them with the virus of their own depravity, or prejudice their minds against the English character and the Christian name by acts of cruelty and oppression, the effects must be alike injurious to missionary success. Like the South American chief in the early days of Spanish conquest, when the priest travelled in the rear of the advancing army to baptize the captive converts, the heathen natives can but little desire to go to the heaven which the English missionary proclaims, if the English sailor is to be there also. By our concern then for the success of the gospel in foreign lands, we are bound to ameliorate the character of our seamen. There is a sense, too, in which they themselves are to be regarded as missionaries. Yes, whether we will or not, they are missionaries. The world has its missionaries as well as the church, and these are they. And until they are rendered missionaries of good, they will continue to act as missionaries of evil; and will operate far more extensively in ruining the souls of men, than the missionaries of the gospel do in saving them.

But if they now form a mighty agency of evil,

they might become a powerful agency of good. If our apathy and neglect do not forbid, the language of the prophet to Israel may be confidently applied to them, "It shall come to pass that as ye were a curse among the heathen, so will I save you, and ye shall be a blessing."

There are many elements in their character, which, when baptized and sanctified by the Holy Spirit, contain the promise of eminent *piety*. May we not warrantably suppose, that this was one reason why the Saviour of the world devoted so much of his ministry to the maritime part of the Jewish population? Capernaum, on the sea of Tiberias, was his adopted town. It was on the "sea coast" that he commenced, and principally pursued his ministry. There, the greater proportion of "his mighty works were performed." His largest audiences were composed of the inhabitants of the sea coasts; he found the greatest number of disciples there; and there his cause most illustriously triumphed.

The character of the class is substantially the same still. They are capable of quick and abiding impressions; full of grateful and generous affections; with a superstitious but strong belief in a

superintending Providence; a deep veneration for signs, and omens, and old observances; a feeling of intense interest in tales relating to the invisible world, and to the appearance of spiritual beings. This must be evident to any one who knows any thing of the marvellous stories of the fair weather middle watch; and the very figure at the bow—derived from the ancient *tutela*, or chosen patron of the ship, to which prayers and sacrifices were daily offered, and which was held so sacred as to offer a sanctuary to those who fled to it—even this figure, considering the deep feelings with which it is generally regarded, indicates the existence of a state of mind, the very reverse of a selfish, cold, heartless scepticism. Here, then, are elements of the most improveable nature; a deep substratum of rich and warm feeling, such as we may suppose the apostle Paul would have delighted to work in; and which, by whomsoever it may be wrought in earnestness and faith, could not fail, under the Divine blessing, to issue in a character of simple, glowing, and vigorous piety.

Other characteristics mark them out for eminent *usefulness*. And might not our Lord have been

influenced, in the selection of his disciples, by a regard to these qualities? Peter and Andrew, James and John—a third part of his disciples—were called from their ships to follow him; Matthew was called from the quay of Capernaum; and it would appear, from the account of a scene subsequent to the resurrection of Christ, John xxi. 1—3, that "Thomas and Nathaniel,.... and two other of his disciples," were not strangers to the work of "casting a net into the sea;" and even St. Paul himself was a native and citizen of a maritime city. He knew that their apostolic duties would subject them to privations, require courage, and call them to sail to distant places to become "fishers of men." For this, their daily employment had prepared them; rendering them hardy, laborious, and bold.. And, accordingly, after his ascension, we find them voluntarily incurring the greatest dangers, patiently enduring the greatest toils, and compassing sea and land, to achieve the noblest objects.

The same intrepidity, ardour, and devotedness to the cause they espouse, distinguish our seamen as a class; these are the qualities which have made

them useful to their country; and the same characteristics which have rendered them so eminently serviceable to the cause of Britain, need only be sanctified and rightly directed, in order to be equally useful in the cause of God. Happy day for Britain, when her maritime population "shall be holiness to the Lord!" Then, her sailors shall return, not to "riot in chambering and wantonness," but to tell of "the works of the Lord, and his wonders in the deep;" they "shall visit their habitation, and shall not sin." Their arrival on shore shall furnish occasion for grateful praise, and their departure to sea shall call forth prayers and devout commendations to God. The very qualities which now make them to be feared and shunned, shall then excite affection and esteem; for they shall coast our shores, and sail from port to port, as the agents of Christian benevolence, freighted with the blessings of the gospel of peace.

And does not their *calling* mark them out for extensive usefulness, as well as their character? In a literal sense, their "field is the world." They are citizens of the world. They are the missionaries of commerce to the ends of the earth;

and, whether the church of God avail itself of their agency or not, to the ends of the earth they will continue to go;—what an instrumentality is here! what a magnificent agency for good! And shall it remain comparatively unemployed? Is there not ground to believe that one of the reasons why Britain has been allowed to possess the commerce of the world is that she might possess the necessary facilities for the evangelization of the world? Is it not remarkable that the three nations in which reformed Christianity chiefly prevails,—England, America, and Holland,—should be the three most commercial nations?—and must not the obvious design of Providence in this marked arrangement force itself on every reflecting Christian mind? Had England acted in accordance with this design; had we duly regarded the welfare of our sailors, and trained them up in the fear of the Lord, how different an aspect might the world, at this moment, have presented! How much, for instance, might we have done for China by this time, by the mere distribution of tracts, had our sailors been men "valiant for the truth:" whereas those very sailors themselves are there perishing for lack of knowledge; and an affecting appeal has

just been made to the Christians of Britain in their behalf, by a missionary of another land!*

The commercial ascendancy of a nation is said to last about 200 years; of that period 100 years of our trading superiority have already elapsed; the way, the only and the certain way, to prolong our ascendancy is to answer the end of it. Through the patience and goodness of God, our neglected facilities for extending the kingdom of Christ are still spared to us. Our commerce is still universal, requiring 126 consuls at foreign ports and commercial cities. Our sailors may yet be made a blessing to the ends of the earth. Not only might they be restrained from being a hindrance to the missionary's efforts abroad, they might become his active and powerful auxiliaries. The ancient Jews were denominated *God's witnesses*,—to give evidence to the world in his behalf; Christians are called *the epistles of Christ*, and are said to be known and read of all men. Pious sailors would eminently realize this purpose. If unable to be *witnesses*—to proclaim the gospel with their lips, they would yet be *epistles*—speak-

* Rev. E. Stevens, American Seamen's Chaplain at Whampoa, China; in an *Appeal to the Friends of Seamen in England.*

ing to the eye by the silent eloquence of a holy, useful life. And this is a language which needs no translation, no interpreter; men of every tongue can understand it; it is the only true universal language. In some instances, indeed, our sailors already answer this purpose; "the Christian natives in the South Sea Islands are delighted with the arrival of *a praying ship*, or *a believing ship*." Seamen might often precede our missionaries, and prepare the way for them. By the distribution of bibles and tracts, and by the thousand methods which a holy ingenuity will devise, they might virtually take possession of a heathen land in the name of him who is King of kings and Lord of lords, as they do of a newly discovered land in the name of their earthly sovereign. They might become the pioneers, or the agents, of the Christian church in every land.

How interesting the spectacle of a cloud of shipping in one of our mercantile ports, availing themselves of the same tide, and spreading their sails to the same auspicious breeze, to depart on their respective voyages! For a short time, they all proceed down channel together; but as "the great and wide sea" expands before them, they strike off

in all directions, and every day they diverge wider and farther from each other, till eventually they are scattered over the face of the world. "There go the ships!"—said the psalmist, when contemplating the sublime spectacle, and filling his mind with great thoughts of nature and providence. And will not the church sanctify that sublimity, and behold in the navigated sea a glorious agency of grace? "There go the ships!" the Christian might say, as he stood and gazed at a numerous fleet diverging and disappearing in the distant horizon;—*there go the ships*, laden with treasures more precious than those of the navy of Solomon when freighted with the ivory and the gold of Ophir; in one of them are tracts; in another, bibles; in another, missionaries; in all of them, men, who, like the Christian mariners of the Galilean Lake, are "the messengers of the churches and the glory of Christ,"—men of simple, earnest, glowing piety, who go to be "fishers of men," in all nations, kindreds, and climes on the face of the earth. The prayers of the church waft them on their several ways: angels convoy them; He who brought the ship of the disciples safe to land

is present with them; and the very ends of the earth shall be glad for them.

10. The example of our Divine Master points our attention to sailors, with all the force of an express command. His marked and devoted attention to the maritime districts of Palestine, had been the subject of early prophecy, Isaiah ix. 1, and, when the prediction was fulfilled, it was made the subject of evangelic history, Matt. iv. 13—16. "Leaving* Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephtalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon and the land of Nephtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles: the people who sat in darkness saw great light; and to them who sat in the region and shadow of death, light is sprung up." We have already seen that, in fulfilment of this prophecy, our Lord commenced, and principally pursued, his ministry on the sea-coasts. There he performed his greatest miracles, found his largest audiences, and called most of his apos-

* Or, *entirely* leaving Nazareth, καταλιπων.

tles. Though Bethlehem was his birth-place; Nazareth, the residence of Joseph and Mary; and Jerusalem, the metropolis of the land; yet Capernaum, a sea-port,* was his adopted, "his own city." The synagogue was the appointed place for religious instruction, but he went to the beach to proclaim the kingdom of God. The beach was crowded, for "the people pressed on him to hear the word of God," "so he went into a ship,† and the whole multitude stood on the shore. And he spake many things unto them in parables." Here we see the Saviour having recourse to extraordinary methods for the good of the maritime class; and has he not in this, as in every other respect, left us an example that we should walk in his steps? Shall he walk forth to the sea-side, as if he would show us the way to this destitute class, and shall we leave him to walk there alone,

* The inhabitants of Palestine in the vicinity of the Lake still call it by its ancient and scriptural name, *the sea.* In conformity with this usage, Capernaum is sometimes spoken of as a *sea-port;* though, perhaps, the more appropriate appellation would be *a fishing town.*

† το πλοιον, *the* vessel or boat. Mr. Wakefield supposes, with much probability, that a particular vessel was kept on the lake, for the use of Christ and his disciples.

while we sit still in the house? Shall he consecrate the quay, the strand, the deck of the ship, by his sacred presence, and personal activity, and shall not we enter in and endeavour to fill these spheres of usefulness, in his name, and to his glory?

11. But the motives which should urge us to cultivate the improvement of our seamen are endless. *Ordinary consistency requires it.* We are concerned for the welfare of every other class of our countrymen; we are sending the gospel to the people of every other land; shall the men to whom we must be indebted for conveying it, be the only class comparatively disregarded? *National self-respect requires it.* A maritime figure is our chosen emblem; Britannia is the boasted personification of the nation; by the adoption of this appropriate symbol we proclaim to the world our naval character. But should we be pleased to find that other nations regarded our sailors as the proper representatives of our national morality? and yet would they not be justified in so regarding them? Ought we not to feel every reproach on our seamen, as a stigma applying to the nation? Might not Britannia be drawn, like the daughter of Zion,

weeping,—disconsolate and weeping for her neglected children? *Our holy rivalry with our daughter land calls for it*, for though England is doing something, yet "still more extensive efforts for the improvement of the religious and moral condition of seamen, are made in the commercial towns of America." *And the voice of prophecy calls for and encourages it:* for "the abundance of the sea shall be converted unto thee..... Surely, the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God." And even "the merchandise of Tyre shall be holiness to the Lord." Every description of maritime agency shall be consecrated and made subservient to the universal extension of the Divine empire.

BRITANNIA.

PART THE THIRD.

PART THE THIRD.

THE MEANS BY WHICH THE CONDITION OF OUR SEAMEN MIGHT BE IMPROVED.

HAVING sketched "the present condition of our seafaring population;" and enforced "the duty of the public in general, and of all Christians in particular, to promote their moral and religious improvement;" it now remains that the writer should specify what he considers "the best means by which this object may be accomplished."

It is a distinguishing feature of Christian benevolence, that, while it aims chiefly at the highest good of man, it bestows a proportionate regard on all his inferior interests; resembling, in this respect, its Divine Exemplar, who, in his way to the cross to save a world, often stood still to heal the diseased and relieve the wretched. And so closely

are the temporal and spiritual welfare of mankind united in principle and in fact, that, whichever we begin with first, we are certainly preparing the way for the other, and should be provided with the means of seizing and promoting it as soon as it begins to appear. If we commence with his temporal welfare, and are the means of raising him out of a state of social debasement, to cleanliness, industry, and self-respect, we have, in effect, led him up the steps of the Christian temple, brought him to its very threshold, and, in the hope that he may be induced to enter, a place should be prepared and awaiting him within. If, on the other hand, we begin with his spiritual welfare, we cannot instrumentally succeed in restoring him to God, without, at the same time, restoring him to himself and to society, raising him in the scale of moral and social worth, converting his habits of idleness and improvidence into industry and economy; and thus proving that godliness is profitable for the life that now is, as well as for the life that is to come. And, in the prospect of his social improvement, we should be provided with helps and institutions for the aid and development of his new-found powers.

1. In devising liberal things for our seamen, then, let us begin with the lowest form of their exigency—a state of sickness. As it was the peculiar glory of Christ that he "took our infirmities and bare our sicknesses," so the erection of hospitals and infirmaries for the indigent and helpless sick—a thing totally unknown to paganism—seems to have been reserved for the benevolence of his followers.

The writer is far from advocating that blind and miscalculating charity, which, by rendering foresight on the part of the lower classes unnecessary, makes them improvident, and augments the evil which it was meant to relieve. But, in many instances, the earnings of the particular class in question are but barely sufficient for the sustenance of life on its lowest terms; or, a want of employment has made saving impossible; or, if actual extravagance has reduced the patient to indigence, we should remember that the improvidence of the class is, in a great measure, owing to our own culpable neglect; and until the evils of that neglect be remedied, we should hold ourselves bound to provide for the consequences.

Perhaps, to no part of the sailor's wants has

more efficient aid been rendered than to his wants in sickness. Reference has already been made to the Seamen's Hospital, to which so many thousands have been indebted, under God, for restoration to health. And the writer is pleased to state, on the authority of Dr. Mower, the visiting physician to that institution, that "a large hospital is about to be established for Merchant Seamen." Still, however, it will remain to be considered, *first*, whether this provision is adequate; *second*, whether these excellent charities afford sufficient facilities for the admission of the sick; and, *third*, whether they secure a course of wholesome religious instruction. On the last of these particulars, the Christian philanthropist will naturally lay considerable stress; remembering that it relates to a situation highly favourable to the reception of the gospel.

2. The next great desideratum is, the establishment of comfortable and respectable lodging-houses, in the maritime districts of the metropolis, for the reception of sailors immediately on landing. A few such already exist. But "a vast number," says Mr. Walker, "are quite the reverse, and are the cause of great public detriment.

It is very desirable that there should be some systematic provision for the protection of sailors, so as to give them a fair chance of becoming prudent, by having facilities afforded them for escaping bad company, and for placing in safety such part of their wages as they would not wish to spend." The moment of their landing from a voyage is often the crisis of their fate. Having no home, no refuge, open to receive them, and being quite indifferent as to the particular direction they take, they allow themselves to be led, like victims, to debasement and ruin. But were Benevolence as active in its movements, and as assiduous in its attentions, as Avarice and Temptation,—were it to prepare for them a home, and, cordially taking them by the hand, to lead them into it, how many a victim might be snatched from the jaws of destruction! And the expedient would soon support itself. Only let respectable persons establish such places; and let all the arrangements be made with as little sensible restraint, and as studied a conformity to the general habits and peculiar tastes of sailors as a sound morality will permit,—let this be done, and it would be a libel, not only on the class, but on common sense, to suppose that it

would not succeed, and be productive of the happiest results on their morals.

3. "A public duty towards sailors will be left unperformed, so long as savings' banks are not opened for their exclusive benefit." When the writer had mentally sketched a plan for the improvement of seamen, of which savings' banks formed a part, he was not a little gratified at unexpectedly meeting with the concurring testimony of Dr. Mower, whose language he has just quoted, of Mr. Walker, and Mr. Hutchinson, in favour of their adoption. The last-named gentleman is actuary to the London Provident Institution; and is, says Mr. Walker, "doubly entitled to attention on this subject; first, from a long residence in the maritime quarter of the metropolis, and an acquaintance with parochial affairs there; and, secondly, from a daily experience of several years in a savings' bank of great business. He informed me that he had some time since sketched the plan of a seaman's savings' bank: . . . . and, at my desire, he has furnished me with a few observations, which I shall make the ground-work of the following remarks, in many instances using his own words.

"Of all the plans devised for bettering the condition of the labouring classes, not one has so successfully promoted that object as the establishment of savings' banks. . . . . The seamen frequenting the port of London make little use of the savings' banks now existing. They are not in any particular manner brought to their notice. The rules and regulations have no particular relation to their peculiar exigencies and way of life. . . . . It is a mistake to suppose that seamen are naturally more improvident than landsmen; they are made so by the circumstance of receiving their wages in accumulated sums; and other men in the same rank of life, when exposed to the like temptation, seldom resist to a greater extent, except in so far as they are not equally beset with villany. . . . But this failing is not an incurable one, if all possible allurements and facilities were afforded to habits of saving. And the sailor has then an advantage over all other classes of labourers, in that, whilst he is earning his wages, he has not only no temptation to waste them, but he has seldom the possibility. Once instil into a seaman a desire for accumulation, and it is easier to him than to any other individual; he puts a lump in store, and on

his return finds it not only safe, but increased. He has the means in his hands to double it. Is he not likely to apply them so, and to go to sea again as soon, and a better sailor, than the spendthrift? A desire of saving having once taken root in a sailor's mind, it has more time and opportunity to grow there than under any other circumstances; and as a certain similarity of habits must ever characterize the class, a partial change for the better would most probably lead to an universal one.

"The establishment of a savings' bank in a central situation, and under rules and regulations having solely in view the habits and convenience of the class, would in all probability confer invaluable benefits upon them, if patronized and supported by the shipping interest. Here the produce of their labour might be safely housed until wanted for beneficial purposes, instead of being dissipated in profligacy and folly, or made a prey to others. What a benefit it would be to a sailor to have his wages placed in security, if only till, upon getting another ship, he might be enabled to purchase his outfit with his own money, instead of being driven to procure it on the most extortionate terms! But if a permanent habit of saving

could be produced, it would, by raising him in his own estimation, make him a more valuable servant, and eventually be productive of great national benefit. Experience has shown, that when a depositor in a savings' bank has succeeded in accumulating a few pounds, a most extraordinary stimulus is frequently given to the formation of habits of industry and economy, and every nerve appears to be strained to increase his fund. At the same time, the very bearing and manner of the individual is altered, and he seems to have acquired a proper feeling of self-respect, the spread of which must produce the most beneficial results to society at large. The British seaman has many noble qualities, which, as is often visible, make him the more keenly feel the debasement of some of his habits, and which would doubtless induce him to enter more willingly into any better course that might be opened to him. There seems to be no mode of offering him a better course, in principle so sound, or in operation so easy, as by the establishment of a savings' bank, having for its sole object the encouragement of provident habits among the seafaring class, by affording them every possible facility to place whatever part of

their hard earnings they may have to spare, out of the reach of imposition and robbery, for their own benefit and for that of their families.

"The principal objects to be aimed at in such an institution would be, 1. To establish it in the most central situation; to have it open at the hours most suitable to the convenience of seafaring men; and to have in attendance persons familiar with their habits and humours. 2. To afford every proper facility both in investing and withdrawing deposits; so as to hold out the greatest inducement to invest, and at the same time to meet the sudden exigencies of sailors wanting money for their outfit, or any other necessary purpose. 3. To afford facilities for making provision for seamen's families during their absence at sea. 4. To receive the wages of sailors on their behalf from their employers. 5. When desired, to purchase annuities for seamen, and to invest their money in the funds when exceeding the amount allowed by law to be in the savings' bank. 6. To keep a register of depositors wanting ships, for the purpose of being referred to by ship-owners wanting steady men. 7. To provide for distributing savings, and receiving wages, in case of death. 8. To act in every

way as the stewards and friends of the depositors. 9. To apply to parliament for whatever increased powers might be necessary to promote the above ends.*

"British seamen do not stand in need of charity, but justice; and I hope to see their cause meet with the highest patronage, and the most extensive support, and I have no doubt it will be so, if once taken up by those competent to ensure its success. I should like to see a public meeting called by influential men, and a subscription opened, for the purpose of carrying this object into effect..... Success in the metropolis would doubtless be followed by similar results in the other sea-ports of the kingdom..... It is, in my opinion, a very strong argument in favour of the establishment of a savings' bank for seamen on an efficient and extensive plan, that while it would powerfully contribute to rescue the improvident from the evils with which they are surrounded, it would at the same time afford facilities to the efforts of the well-conducted, especially in the beginning of their career, which under no other system could they so certainly enjoy. And it might lay the foundation of an entire

* Note F.

change of habit in respect to prudence among the whole class of seamen. . . . . My view of such an institution is, that after being well started, and complete in all its appointments, it should be made to pay its own expenses, and that it should not be artificially and precariously maintained by external aid. I would have a general superintendence by influential men, and all the rest matter of business. As I said before, British seamen do not want charity, but justice; and I should consider any effort now made in their behalf, only as the payment of a debt due to them for past ill-treatment and neglect."

4. In connexion with the savings' bank, a register should be kept of depositors wanting ships, for the purpose of being referred to by ship-owners wanting steady men. This suggestion, indeed, forms a part of the preceding plan. But it seems so important as to deserve distinct consideration. For only let it once become generally known that the owners of ships consult this register for men, and the circumstance would operate as a powerful recommendation to seamen in favour of the savings' bank; while, on the other hand, their connexion with the bank would furnish a presumptive

guarantee for the sobriety, providence, and general steadiness of its depositors. They would mutually recommend each other. And, what is best of all —a demand for character would be created and proclaimed, which could not fail to act beneficially on the whole class.*

5. The establishment of Sailors' Temperance Societies is obvious and indispensable. That the promotion of temperance among seamen is *necessary*, we know, for intemperance is the sailor's besetting sin, and it is made by others the occasion of his robbery and ruin. That it is *practicable* is evident, for it has been tried with success in many

* "The formation of Registry Offices for merchant seamen, at which certificates of the name, age, capacity, and character of every seaman, (which, by the late Act for the Registration of British Seamen, must be granted to all seamen demanding the same from their commanders at the time of their discharge,) may be deposited and recorded in a register-book to be kept for that purpose; such Registry Offices to be bound to furnish, free of expense, authenticated copies of such certificates of character to all seamen applying for the same; in order to afford the requisite facility for the selection of the best men; and to furnish inducements to commanders to engage, at early periods of the vessel's fitting out, the actual crews by which their ships are to be manned for the voyage."—*Report from Select Committee on Shipwrecks. August* 1836. Note G.

British and American ships and ports. And the fact that the names of so many as eleven British admirals stand on the list of vice-presidents of the Parent Temperance Society, implies their conviction of the wide prevalence of intemperance among the class of which we are speaking, and of the serious evils arising from it; and at the same time affords the strongest encouragement to attempt a change.

But, in order that the effort may be made with the greatest likelihood of success, it seems desirable that Temperance Societies should be established for seamen *exclusively*. By this means, not only would the objection which the sailor feels to standing on the same footing with landsmen in this particular, be successfully met; but he would feel that the Society was in a sense *his own:* and would also acquire the idea that the public takes a kind interest in his special welfare. The rules and regulations should be prepared directly with a view to their habits and interests. And the tracts intended for circulation on the subject, should be expressly adapted and addressed to the seafaring class. What incalculable benefits might thus be conferred on this deserving section of the commu-

nity!—and never should it be forgotten, that by benefiting any single class of society, the whole community reaps the advantage. What a fruitful source of guilt and misery would thus be dried up! for drunkenness is the most fertile parent of crime. How greatly would the security of maritime life and property be increased!* for drunkenness has occasioned many of the most fatal disasters at sea; so that, in this point of view, a Sailors' Temperance Society would be, in effect, a public safety society. How much would the progress of temperance conduce to the diminution of punishments, as well as dangers in the navy; for, no doubt, the testimony

* What stronger proof can be afforded of this, than the remarkable fact that the different marine insurance companies in the city of New York have resolved that they will allow a deduction of five per cent. on the net premiums which may be taken after this date, on all vessels terminating their voyage without loss of life, provided the master and mate make affidavit, after the termination of the risk, that no ardent spirits had been drunk on board the vessel by the officers and crew during the voyage or term for which the vessel was insured! Shortly after this, the Baltimore Insurance Company, in the city of Baltimore, passed a similar resolution. The Virginia Marine Insurance Company at Richmond have adopted the same rule; and it is believed that several of the insurance companies in Boston have acted ona similar plan for some years.

which the Duke of Wellington lately gave before the Committee of the House of Commons on the subject of intemperance in the army, is, with slight modifications, equally applicable to the navy—that no want of discipline, calling for punishment, had come under his notice, which had not originated in too much drink. * And how effectually would the influence of such societies raise the character of our seamen. For though temperance, in itself, is only a negative virtue, yet, considering the circumstances of the sailor,—that, in order to practise it, he would have to overcome previous habits of sinful indulgence, and to live in the frequent exercise of self-denial and resistance to temptation,—temperance, in his case, must be regarded as a positive virtue of the first class, and could not fail to stamp his character with respectability. †

In harmony with these representations, the Select Committee on Shipwrecks reported in August last

* The evidence given by Sir E. Codrington before the Select Committee on Shipwrecks, since the above was written, is directly and fully to this effect. In order that his impressive testimony may be received unimpaired, I have given the whole of it together. Note H.

† The reader will find all the statements in this section amply borne out by the appalling evidence contained under Note D.

"That drunkenness, either in the masters, officers, or men, is a frequent cause of ships being wrecked, leading often to improper and contradictory orders and directions on the part of the officers: sleeping on the look-out or at the helm among the men; occasioning ships to run foul of each other at night, and one or both foundering; to vessels being taken aback or overpowered by sudden squalls, and sinking, upsetting, or getting dismasted, for want of timely vigilance in preparing for the danger; and to the steering wrong courses, so as to run upon dangers which might otherwise have been avoided.

"That the practice of taking large quantities of ardent spirits as part of the stores of ships, whether in the Navy or in the Merchant Service, and the habitual use of such spirits, even when diluted with water, and in what is ordinarily considered the moderate quantity served to each man at sea, is itself a very frequent cause of the loss of ships and crews; ships frequently taking fire from the drawing off of spirits, which are always kept under hold; crews frequently getting access to the spirit casks, and becoming intoxicated; and almost all the cases of insubordination, insolence, disobe-

dience of orders, and refusal to do duty, as well as the confinements and punishments enforced as correctives, both of which must for the time greatly lessen the efficiency of the crews, being clearly traceable to the intoxicating influence of the spirits used by the officers and men.

"That the happiest effects have resulted from the experiments tried in the American Navy and Merchant Service to do without spirituous liquors as an habitual article of daily use; there being at present more than 1000 sail of American vessels traversing all the seas of the world, in every climate, without the use of spirits by their officers or crews, and being, in consequence of this change, in so much greater a state of efficiency and safety than other vessels not adopting this regulation, that the Public Insurance Companies in America make a return of five per cent. of the premium of insurance on vessels completing their voyages without the use of spirits; while the examples of British ships sailing from Liverpool on the same plan have been productive of the greatest benefit to the ship-owners, underwriters, merchants, officers, and crews." They recommend also

"The encouragement, in his Majesty's navy, of

the system,—so happily followed both in the ships of war and merchant vessels of America, and in some instances in the merchant ships of England, with the best results in every case,—of discontinuing the daily supply of spirits to the seamen as an article of necessary use, and substituting the more nutritious and wholesome beverages of coffee, cocoa, chocolate, or tea; so as to restrict the quantity of spirits supplied as stores to the amount required for special and urgent occasions, to be served under the direction of the commander and medical officer of each ship, and at such periods only as they might deem necessary."

6. But if the sailor is to be kept from the public-house, a place must be provided where he can pleasantly and profitably spend his leisure instead. This might be advantageously done by the establishment of a Sailors' Institute. Why might there not be a Sailors', as well as a Mechanics' Institute; where popular instruction should be given on the many subjects connected with a seaman's occupation,* and where he might lay in stores of useful knowledge for pleasure and benefit, whether at sea, or on shore? A sailor frequently remains

* Dr. Mower.

many weeks in port; either, when paid off, he waits for another ship, or whilst the one to which he belongs clears out her cargo. During these weeks he has necessarily much leisure, and were he comfortably lodged, and his money at rest in a savings' bank, he might find instruction and profitable amusement at his Institute, and from a lending library that might be attached to it. He would, consequently, be less exposed to drunkenness and disease, and the knowledge gained would make him neither less useful nor less happy. Assuredly he would not feel less attached to the country which had shown so much interest in his comfort and welfare.

Many of the advantages of such a plan, indeed, are already gained by the various operations of the British and Foreign Sailors' Society. It has established, as before stated, a Sailors' Library; Loan Ship Libraries, furnished to vessels bound to almost every part of the world; Fishing Smack Libraries; a Navigation Class; and Sailors' Day and Sunday Schools. And may it continue to prosecute these well-devised plans, in their present form, until it shall become the honoured instrument of superseding them by the adoption of

better. And the writer submits that this might be done by the establishment of a Sailors' Institute. A commodious building, worthy of the object, would impart to it an air of respectability, and attract the attention of the whole district in which it stood. All the measures enumerated above, and at present employed by the British and Foreign Sailors' Society, might be there continued, and receive greater compactness, extension, and consequent efficiency. Other means would be easily suggested, and might soon be added. A naval museum would form a very natural appendage; this, besides furnishing the mind with amusement while on shore, might be the means of exciting a spirit of inquiry, creating a thirst for information, and awakening a desire to be the means of enriching the collection. Suitable persons should be appointed or permitted to lecture, and instruction in other forms be given, on "the many subjects connected with a seaman's occupation;" and the whole should be placed under a wise religious superintendence.

7. In connexion, either with the sailors' institute, or with the savings' bank, or with both,—for these two objects might be beneficially united to-

gether,—the writer would suggest the establishment of a society for the distribution of honorary rewards to steady and deserving seamen. It is well known that societies of this kind exist in many of our agricultural districts; and, wherever they exist, they are, and must be, productive of good. Equal scope for their beneficial operation exists among our maritime population. Their claim to reward might be made to depend on the way in which (if married) they have supported and brought up their families; the length of time they have gone in the same ships; their sobriety, economy, regularity of attendance on the means of improvement on shore; and on their general good behaviour on board. And their *claim* to reward, on these grounds, might be ascertained by a reference to the parochial register, to the list of the savings' bank depositors, of the temperance society's members, of the sailors' institute's members, and by the testimony of the captains with whom they have sailed, either oral, or by certificate.

It should serve as a strong recommendation of this plan, that Nelson himself proposed something similar, to parliament. "He submitted plans to

government for more easily manning the navy, and preventing desertion from it, by bettering the condition of the seamen. He proposed that their certificates should be registered, and that every man who had served, with a good character, five years in war, should receive a bounty of two guineas annually after that time, and of four guineas after eight years."* Here, indeed, the reward proposed is pecuniary; but so small, in itself, that its chief value would arise from its being bestowed as a public acknowledgment of services rendered. And this is the principle of honorary rewards. "They foster in men a sense of honour, and make hope the inseparable companion of duty in a sailor's life. They would operate as strongly upon the men, as they now do upon the officers. An individual, Alexander Davison, distributed medals to all who had been in the battle of the Nile; and we have known instances wherein it has been one of the last requests of a dying seaman, that that medal should be carefully transmitted to his friends. So sensible are brave men of honour, in whatever rank they may be placed."† But while the kind of badge we advocate would be inexpen-

* *Southey's Life of Nelson.* † *Southey's Essays.*

sive to the givers, to the receivers it might prove beyond all price. In how many instances would it operate as a true amulet, a powerful and intelligible charm against certain forms of evil! The book which contained their names, would, of itself, constitute a valuable "register of steady seamen." And the man whose name was found in it, would be likely, in consequence, to obtain increased employment, and to obtain it from the best of captains. For he who prefers a servant on account of his moral superiority, is likely to prove a superior master.

8. Ascending into the higher region of *religious* improvement, the writer is constrained to admire the wisdom, the variety, and (considering the limited resources devoted to the object) the extent of the means already in operation for the evangelization of our seamen. The Bible is distributed. Libraries, containing approved religious works, are lent to ships about to sail. Religious tracts are circulated. Sunday-schools exist for the religious instruction of sailors' children. Prayer-meetings are held at appointed stations on board, at which sailors are invited to attend. Provincial and foreign agencies are employed for the diffusion of

these benefits to the greatest extent which existing resources allow. And—that which is the grand method of religious usefulness appointed by Christ himself for every creature under heaven,—and the great method which he himself pursued for benefiting the fishermen and sailors of Judea—the gospel is proclaimed. On this method, therefore, our hopes should rest as the principal mode of religiously benefiting the present generation of the sailors of Britain.

Now all these means of religious usefulness so strongly commend themselves to every enlightened mind, that were either of them yet untried, it ought to be put into operation to-morrow. Our only regret concerning them is, that, owing to the want of pecuniary resources, the application of them, at present, should be so extremely limited. Whatever methods of usefulness we may be prepared to suggest in addition, we can only deplore that these means should be comparatively languishing for want of pecuniary support. Let us hope that when the public attention shall be duly called to the condition and claims of our seamen, funds will be provided for carrying those means into effect, on a scale commensurate with their

excellence, and with the crying need which exists for them.

9. In the hope, and with the full persuasion, that such will be the case, the writer would suggest the establishment of Normal Schools to qualify sailors for promoting the religious improvement of their shipmates on board. The chief recommendation of this plan in his own view is, that it promises to carry out the existing plans of religious usefulness, already referred to, into more efficacious effect. Why should the period of the sailor's improvement be stinted to the time of his continuance in port? especially, as the time which some ships are at sea, exceeds the time in which they are at anchor. And why should his improvement be left during this long period to the uncertainty of his taking a book from the loan library on board? Through the want of some such instrumentality as that suggested, it is to be feared that much incipient good, commenced on shore, is lost at sea; and that many a religious impression is as completely effaced between port and port, as the trace of his keel in the wave—impressions which only required a kind and watchful eye, to lead, through divine influence, to his permanent conversion to God.

In order to remedy this evil, and to carry out existing plans of improvement, the writer submits that a number of sailors whose piety, zeal, and general qualifications, render them eligible, should receive such instruction as would be likely to render them religiously useful to their shipmates while at sea. Were such men provided, the probability is, that the respectability of their character and demeanour, would easily procure them berths; especially on board such vessels as allow Bethel meetings to be held in them. In addition to which, it would be the duty of the Society which trained them, to interest itself, by recommendation and otherwise, in procuring them berths. It is likely, however, that when it became generally known that such a class of men existed, such recommendations would be quite unnecessary; that they would be sought after as trustworthy and superior men; and that many a ship-owner and captain would deem it their interest to procure and prefer them.

Without at all interfering with the ordinary duties of his station on board, an individual of this class should consider himself as the representative and servant of the Christian Society which had

assisted to prepare him. In this capacity, it should devolve on him to carry on instruction in reading of any of the boys or men who had been learning on shore; to seize every prudent opportunity for reading the Scriptures and religious books to such of the crew as were disposed to listen; to read or offer up prayer, if allowed by the captain to do so; to superintend and circulate the books of the loan library; and, on arriving in provincial or foreign ports, to communicate immediately with the agents of the Society stationed there, that no time might be lost in holding Bethel and other meetings on board. But the ways in which such a man might promote the objects of a religious society, exceed enumeration. Religious impressions received on shore, would, by his instrumentality, be saved from dissipation; and the crew would feel that, though absent from port, they were still in the presence of an agency expressly employed for their welfare; and the Society employing him would feel that though the objects of their solicitude were "afar off upon the sea," a man of God, and a servant of their own, was still with them. His character would necessarily invest him with influence both in the eyes of his captain and his

shipmates; as far as that influence could be prudently exerted he would naturally employ it to obtain, as his companions on board, men likeminded with himself; thus he would obtain the means of holding occasional prayer-meetings at sea, and the ship be converted into a Christian church. Besides which, a powerful Christian agency would, in this way, be raised up and put into motion, from among the sailors themselves. And, if the writer mistake not, the time is not far distant, when all our great religious societies which aim at the propagation of the gospel, will find, that the most speedy and effectual method of accomplishing their object is, to raise up an agency from among the nation or the class which they seek to benefit, and to employ that agency for the purpose. At all events, were such an agency raised up from among the maritime class, the energy and zeal peculiar to the character of that body warrant the persuasion that, under God's blessing, the evangelization of the entire class would certainly follow.

10. In the mean time, the writer would urge the importance of seeing that each sailor, on his departure from port, be in possession of a copy of the word of God. Let the last question put to

him be, "Have you a Bible?" And let the question be repeated every time he departs; for, though he may have had one formerly, he may not have it now. The question would have the effect, at least, of convincing the sailor of the great importance which the inquirer attached to his possessing that sacred treasure, and might thus be the means of recalling the Bible to his memory under circumstances the most favourable to the perusal and reception of its truths.

The ship *Argo*—says heathen mythology—was built of the oaks of the sacred groves of Dodona, which were endowed with the gift of prophecy. The consequence was, that the beams of the vessel gave forth oracles to the adventurous Argonauts, and saved them from many an approaching calamity. Give the Bible to the seaman, and the heathen fable will become Christian fact. From his cabin, his berth, his chest, his hammock, it will send forth its living oracles—warn him of dangers more fatal than those which attended the recovery of the golden fleece, and cause him to hear "words whereby he may be saved."

11. Incalculable good would certainly result from the adoption of the preceding plans. But,

while the writer would not allow a moment to be lost in carrying them into effect; while he feels that, were the seafaring class to end with the present generation of sailors, the Christian public could not possibly do enough to atone for its past neglect of them, even though it should begin with all these plans to-morrow; yet he confesses that his hopes are chiefly fixed on a new generation of that class. With this impression, he would urge immediate and especial attention to the religious education of sailors' children.*

Infant schools, designed expressly for them, and conducted on Christian principles, deserve particular attention. These excellent institutions, by taking the little ones from scenes of negligence and disorder during the greater part of the day,

* The Report of the Shipwrecks' Committee recommends "the establishment of cheap nautical schools, either in ships afloat adapted to the purpose, or in appropriate buildings on shore, in which the practical duties of seamanship, and the elements of navigation should be taught to the young apprentices who are training up for the sea; and in which, under proper directions, some attention should be paid to their habits of cleanliness, order, and sobriety, and the preservation of their moral characters, all of which are at present unhappily neglected." Note I.

and accustoming them from their earliest age to the superior comforts of cleanliness, order, and cheerful sobriety, would be the means of imparting, in numerous instances, a taste for the pleasures of morality and religion, never to be lost. And even where the amount of benefit fell short of this desirable point, a witness would be left in the bosom of all who had enjoyed the advantages of such schools, which would always be ready to give its testimony on the side of morality and religion. Other schools should be ready to receive them from the hand of the Infant school; to train them up in the fear of God, and in the knowledge necessary to their calling, till they went to sea; and to assist them in procuring the situations necessary. The rising race of the maritime class would thus be secured, as by an embankment, against the overflowing depravity of the present generation, and a foundation be laid for a new class of seamen of a superior character.

12. The writer has but one plan more to propose; and the object of that will be to carry the preceding plans into effect.

But before he proceeds to state it, he may be allowed to say a word concerning that which alone

can entitle them to consideration—their practicability and suitableness.

In the outline we have sketched, we have received the sailor, in sickness, and conveyed him to a hospital, where his moral as well as his bodily malady shall receive the necessary attention. In health, we have received him from his ship, and led him direct to a comfortable and respectable lodging-house, provided expressly for his reception. We have placed his money in security; where, instead of being "wasted in riotous living," he has the comfort of knowing that it is safe, and increasing. We have encouraged him to add to his economy, temperance; and, in order to diminish his temptation to intemperance, we have provided a place of resort where instruction and amusement are combined together. To foster in his heart a sense of the value of character, we have placed before him honorary rewards for merit; and have suggested a way by which superiority of character may lead to increased employment. While remaining in port, we have provided him with a rich variety of Christian instruction, and of the means of salvation; at the moment of departure, we have put him in possession of a copy of God's own book;

and, for a companion on the deep, we have given him a man of God who will care for his religious welfare. And, in order that his children may prove a comfort to himself, and a blessing to society, we have proposed to take them in infancy, and train them up in the pleasant ways of wisdom and of the fear of the Lord. Thus beginning with his physical condition, we have ascended upwards through his moral, social, intellectual, and spiritual necessities, and have aimed to provide for them all. Following him through the entire round of his temptations and his wants, we have attended his course in sickness and health, at home and abroad, temporal and spiritual, and have endeavoured to provide for the whole circle; leaving him in the possession of his savings for the season of infirmity and age, and with the prospect of his children improving on their father.

But the plan we have sketched, besides being comprehensive, seems also simple and compact. All those parts of it which relate to the temporal and moral improvement of the sailor, arise so naturally out of each other, that they may be advantageously united, and conducted together. And those which relate to his religious welfare are but

ramifications of the same principle differently applied.

The plan proposed, too, has for its object, not simply the relief and assistance of the sailor: it aims to aid him in a way which shall enable him to aid himself, and lead to his personal improvement. By forming him to habits of economy and self-cultivation, it aims to develop his own powers, and to raise him in the scale of social worth; and by leading him to the means of grace, it aspires to complete his happiness, and to render him a religious blessing to others.

Nor may it be irrelevant to advert to the comparative inexpensiveness of the plan. The expenditure of the religious department, would depend, of course, on the extent of its operations; but were the other parts of the plan to be fairly and fully carried into effect, there can be but little question, that, in a short time, they would be found capable of supporting themselves.

And then as to the question, whether or not sailors would avail themselves of those means of improvement, abundant evidence might be adduced to establish the affirmative. In the full proportion in which means have been employed for

their welfare, they have succeeded. The endeavours of America in this respect have been signally successful. The reports of *their* Temperance Societies, as well as of some of our own, testify that the excessive use of spirituous liquors in the navy is on the wane, and may be entirely subdued. In a letter addressed "To the Friends of Seamen in England," and dated Canton, Jan., 1836, an American missionary writes, "Intemperance, I trust, is beginning to give ground. Within the last two years more than 100 vessels have been here in which no spirits are given to the crews; and it is now a long time since I have seen a single American vessel which allows any ardent spirits to officers or people." The reports of the savings' banks at some of our maritime towns, exhibit symptoms of *economy* also in the seafaring class. Thus the savings' bank at Devonport, in the classification of 5320 accounts, for 1831, numbers so many as 516 depositors, belonging to that class. And in the evidence of Mr. Henry Woodroffe, Secretary of the Seaman's Society, South Shields, before the Shipwrecks' Committee, it appears that the ten thousand men and boys belonging to the port pay into that Society between

£10,000, and £11,000; justifying his opinion, that not only are sailors disposed to be as provident as others, but that no class of working men in the kingdom contribute so much as they do; "men and boys pay above 20*s.* a year towards the relief of the necessitous."*

The maritime character was once as distinguished for its religious manifestations, as that of any other class; and, as we have already seen, it contains many a hopeful feature still. "In regard to the Mariners' Church, at Liverpool, their regularity of attendance, and peculiar strictness of attention, give unvarying occasion for both minister and patrons of the Society 'to thank God and take courage.' Their attendance is numerous,.... and their attention and decorum have ever been most striking, and often deeply affecting. There is, indeed, an intenseness of attention—an openness of ear and heart—a tenderness and simplicity of feeling, so remarkable, as to form a uniform characteristic of this interesting congregation."† Similar testimony might easily be supplied from

* Note K.

† The Rev. W. Scoresby, Chaplain of the Mariners' Church, Liverpool.

other sources. And—what is better still—numbers of the class are at this moment adorning the doctrine of God their Saviour in all things. God is anticipating his church in the improvement of seamen. As he commenced a divine renovation among them during the war, when his people on land were slumbering on the subject, so does he still continue to go before his church, shaming their indolence and their fears, exceeding their hopes, and encouraging them to attempt, and to expect, great things.

But would piety improve our seamen, as such? "I have had the honour," writes Captain Sir W. E. Parry, "and, I may truly say, the happiness, of commanding British seamen, under circumstances requiring the utmost activity, implicit and immediate obedience, and the most rigid attention to discipline and good order: and I am sure that the maintenance of all these was, in a great measure, owing to the blessing of God upon our humble endeavours to improve the moral and religious character of our men. The friends of religion will feel a pleasure in having the fact announced, that the very best seamen on board the Hecla—such I mean as were always called upon in any

cases of extraordinary urgency—were, without exception, those who had thought most seriously on religious subjects; and that if a still more scrupulous selection were to be made out of that number, the choice would fall, without hesitation, on two or three individuals, possessing dispositions and sentiments eminently Christian."

At the anniversary of "the Naval and Military Bible Society," 1818, when the Duke of York presided, Admiral Sir James Saumarez stated, "that he had uniformly found, that the best and bravest sailors were those who habitually read their Bibles. In allusion to a victory gained under his command, he added, that, he could only say, that it was solely through the Bible, and from a firm confidence in the grace of God, which that sacred volume inspired, that he had been animated to combat the dangers before him and be successful. . . . . Every ship did its duty that day; but it was in the name of our God that we set up our banners, and the Lord has heard our prayers. To fight in humble dependence on the divine protection, and with a simple reliance on the divine mercy, through the Redeemer, is, and always must be, the highway to victory and honour."

And is there no heroism in the Bible? "The time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephtha; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." With these ancient Jewish heroes, piety was not only no impediment to success, it was the very principle and secret of their bravery and triumph.

Religion, in every age, has been able to boast heroes more distinguished than any other cause, whether the object for which they contended was their altars, their liberty, or their native land. Have the religious Vaudois ever given their oppressors reason to laugh at their piety, when encountered in battle? They have always fought as from heaven. Did the Puritans—whatever the character of their quarrel, just or unjust—ever bring disgrace on English bravery? did they not cause it to be universally respected? Did not Sidney, the bravest of the brave, make religion his boast, and wear it as an ornament? Did piety

impair the courage of a Gardiner, or a Blackader, a Melville, or a Burn? Was the venerable Lord Duncan less formidable to the enemy because he prayed? or would the Dutch admiral—who, when he came on board to surrender himself, was deeply affected at the sight of the veteran on his knees—have engaged him a second time the more confidently for having discovered that he was in the habit of calling God to his aid? Did Nelson—which is only another name for intrepidity—go into his last engagement with less intrepidity because a prayer was still wet from his pen on the page of his journal? Or were the three allied sovereigns less nerved for conflict when they had knelt on the field of battle, and publicly adored the King of kings?

What *can* be the meaning of the question then—whether piety would improve the character of our seamen, as such? If there be a God, and if that Supreme Majesty beholds all the dwellers upon earth, am I likely to acquit myself with less fidelity and vigour for believing that I am acting in his presence? If there be a region of blessedness to which the spirits of the just ascend at death, am I likely to be enervated by the belief

that Providence will either cover me with its shield in the day of battle, or else will conduct me to unmingled happiness above? Am I likely to conduct myself with less consistency and dignity for believing that I am an object of interest to an Infinite Being?

Piety alone is wanting to make the character of the British seaman complete. Only let this divine element be infused into it, and the peace which it imparts will render him cheerful and happy, the new motives to obedience which it supplies will give stability and principle to his discipline, while the animating and heavenly hopes which it inspires will raise his mere animal spirits into a lofty moral courage equal to any extremity in which he can be placed.

What remains, then, but that, in hope and dependence on God, we carry our plans into effect? And here the writer would venture to suggest the way in which our attempt might commence. Let the Essay which shall be honoured with the preference, be immediately printed. Let a copy be sent to every ship-owner, member of parliament, naval officer, minister of religion, and nobleman, likely to take an interest in the subject. Let it

be accompanied with a circular convening a public meeting on the earliest convenient day. Let the committee of the British and Foreign Sailors' Society meet, meanwhile, to digest a plan to be submitted to the public meeting, and let them call in whatever aid they may deem necessary to render their plan as mature and complete as possible. Let this be done—and done at once—and done in the spirit of humility on account of our long and guilty neglect, and of prayer for the divine blessing,—and every thing warrants the persuasion, that the claims of our seamen will strike, and take a hold on the public mind, in a way which shall place the Society on a level with the rest of our great institutions.

And, then, on the supposition that this has been done, and has led to the adoption of the measures devised for the improvement of sailors, steps must be taken to induce them to avail themselves of those means. "As any attempt to render seamen provident," says Mr. Walker,—and it applies equally to any attempt to improve them in other respects—"would meet with all sorts of opposition, underhand and open, from those who are interested in keeping them in their present state;

and as their fears, and prejudices, and suspicions, would be excited by all possible means, every practicable effort should be resorted to in the outset to effect a change." Supposing, for example, that respectable lodging-houses were provided,—let boats be sent off, on the arrival of a ship, to bring the men ashore, and the watermen receive a reward for every sailor they bring to it, as they are now *feed* by those who pilfer and ruin him. Let the nature and object of whatever provision is made, be explained to ship-owners and captains, that their influence with the sailor may be enlisted on its side. Let public meetings of seamen be convened, at which the object shall be clearly and fully explained, and the subscription of their names be obtained, as friendly to the design. Success in the metropolis would doubtless be followed by similar attempts and results in other ports of this and of foreign countries; let prospectuses of each be interchanged by the different societies, that on a vessel leaving one port for another, an agent of the port she is leaving might be able to furnish the crew with a prospectus of the particular provision made for their reception and accommodation at the port to which they are bound. Only let

this be done—and we have nothing to fear on the part of sailors; there are signs which assure us that we have every thing to hope.

"All that we want are energy and activity equal to the occasion. And shall not these be found? Oh that we could engage if only a fraction of the enterprise and enthusiasm which any one of the great pecuniary speculations of the day can command—and the work would be done! O, that we could have that energy "sanctified by the word of God and by prayer,"—and the success of the work would be certain!

Let me appeal to that large and influential portion of the community who annually visit our coasts for the purposes of recreation and health. "Who amongst you can stand on the margin of our island, and look over the outstretched world of waters, rolling at his feet, without being pained at heart while he thinks of what sin hath done in the world, and especially on what it hath done among those who have gone down to the sea in ships? Those waters which, on many accounts, form the grandest subject for contemplation, are at once recognised as the grave of myriads of seamen, who, from generation to generation, passed through all the toils,

and sufferings, and dangers of a maritime life, living quite unmindful of the great end of their creation, and dying without one scriptural evidence of ever having exercised repentance towards God, or faith in our Lord Jesus Christ. Their lives were, with a very few exceptions, a scene of labour, blasphemy, ignorance, and debauchery; and most of their deaths were sudden, and their end without hope. Infidelity, and affected charity, may frown and condemn these remarks; but, alas! neither zeal nor affected charity can disprove their truth. . . . . We cannot undo what has been done, but, by the help of God, we may stem the torrent of evil."* Ponder the condition of our seamen. Pity them. Render your sea-side visits conducive to their improvement. And come to the help of the Lord, to the help of the Lord against the mighty.

Pious sailors! aspire to imitate the example of those distinguished men whose names honour your calling, and who were called by Christ, while following their maritime occupation, to become his disciples. Like Andrew, evince a zeal to bring others to the Saviour whom you have found. In all your endeavours to benefit your shipmates, aim

* The *Ocean*.

to unite the boldness of Peter, the energy of James, and the affectionate earnestness of John. You have been called to be followers of Christ under circumstances which mark you out for great usefulness, and which loudly call on you to be active, exemplary, and faithful unto death.

Christian merchants! will not you come forward to support this enterprise? Self-interest demands that you should; for an improvement in the character of seamen would be an increase of security for your property. Gratitude demands it; for you derive your wealth from their instrumentality. Christian consistency demands it; for if they minister to you in temporal things, ought not you to take a deep interest in their religious welfare?

Political economists, and legislators! here is a noble sphere of action for you. The moral improvement of our seamen would be a great saving to the whole community, and would supply the place of a thousand laws—for it would be making them a law to themselves. Legislative enactments can only save them from injustice, and social degradation; but here is a method of raising them to respectability and happiness, and of rendering them blessings to society.

Members of Bible, Missionary, Tract, and School Societies! here is a new and powerful claim upon you. Here are thousands of men who might be made your agents to the ends of the earth—will you not aid in the work? At present, they form a source of weakness and discouragement to many of your agents, and a formidable obstacle to the accomplishment of those plans which are nearest your hearts—will you not assist to improve them? You are not asked to apply the funds of your respective institutions to the object for which we are pleading—though were you to do so, to a certain extent, you would only be exercising a wise economy, and a far-sighted, magnanimous benevolence; that which we urge you to do is to join with us in our solicitude and efforts for our seafaring fellow-countrymen, as the means of certainly promoting your dearest objects in foreign lands.

Christians, of all denominations! do you desire a new sphere for your benevolent exertions? Here is a wide field comparatively untouched. And, oh, if *numbers* can move *you* to compassion, as they did your Lord, here are thousands, hundreds of thousands, scattered as sheep having no shepherd. If a warm and generous heart—if humanity, enter-

prise, and courage, are qualities to be valued—here is a class of men who possess them to a degree that even the enemies they have vanquished have often been constrained to admire:—and shall they who are the pride of the nation, be the reproach of the church? If any amount of services can excite our gratitude—here is the class to whose instrumentality, in war, it is owing that Britain sits as a queen among the nations; and to whose occupation, in peace, she owes it that "her merchants are princes, that the harvest of the river is her revenue, and that she is the mart of nations." If a sense of past negligence should urge us to present activity—here is a class of whom even a foreigner writes, "much as the wealth and power of England depend on her seamen, the souls of these mariners, the salvation of their souls, who is there, the world over, to care for it, to look after them, to speak to them kindly, to show them the way to the Saviour of the world? Age after age she has neglected them, and they have neglected themselves; and now they are far from God, living in sin, dying in misery, and passing away beyond the kind voice of mercy for ever." If extreme danger can interest us in the behalf of those who

encounter it—here are men whose time is spent "in perils of waters, in perils in the sea," and whose whole life may be looked on as a narrow escape from death. If peculiar religious privations deserve our pity—here are men whose exigencies in this respect are obvious and extreme, and the result of which appears in the proverbial depravity of the class. If a state of great temptation, and exposure to evil, if helplessness, debasement, and misery should engage our concern—here is a class whose condition, in these respects, is so crying, that men of the world are touched and moved by it, and are heard calling upon each other to hasten to their deliverance, and to assist in their protection. If the sight of a vast agency, which might be consecrated to the noblest ends, producing and diffusing evil in all directions, can inspire us with concern—here is a large class of men, spreading contamination by their evil example at home, and proving a curse among the heathen abroad, though there is much in their character and calling which marks them out for extensive usefulness. If the example of Christ drawing us, or his authority commanding, if the successes of others encouraging us, or the glowing language of prophecy cheering

us—if *any* thing *can* move us to ameliorate the condition of our seafaring fellow-countrymen, then, by all these urgent considerations, let us make the attempt, and *make it at once.*

And is there nothing in this object to kindle and inflame a sacred ambition? Ancient mythology tells us that the inventors of ships took rank among the gods, and that even the ships were translated to the heavens, where they still shine among the constellations. But honours such as heathen fable never pictured await the Christian actors in this glorious enterprise. For we know who it is that hath said, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Let us then make the attempt proposed, and *make it at once.*

And shall not the prospect of the happy scene which shall result from our endeavours, fill us with zeal? Only let us commence the work in a spirit suited to its lofty nature, and on a scale commensurate with its magnitude, others will be raised up to sustain and carry it on, and on, till every sailor shall become a Christian missionary, and every sea-port a Tyre, whose merchandise shall be

holiness to the Lord, and every ship a floating church; and the ocean itself, resembling the "sea of glass like unto crystal," which circulates around the throne above, shall become a holy element, reflecting the smile and the glory of God. Come, then, and in the name of God, *let us commence the work, and let us commence it at once.*

NOTES.

NOTES.

Note A.

Number of Ships and Sailors.

In 1833 there were 24,385 registered vessels, the burthen of which was 2,634,577 tons. Those registered vessels had no less than 164,000 sailors belonging to them. To which number must be added the large proportion which is always on shore, looking out for new ships—amounting to nearly 40,000 : and also 50,000 fishermen, making about 250,000. This account, of course, does not include the royal navy, in which, at the same period, there were about 30,000 men.

Note B.

Loss of Life and Property by Shipwrecks.

"You stated, that in four years there were 270 ships lost, as I understood you?—Yes.

"What number of lives were lost out of those?—On looking over the society's book, of which I am secretary, for 10 years ending December last, by shipwrecks, drowning, &c., they are as 11 is to 16 in all other cases of death; but during the last four years, ending March last, on looking over the books, and taking the account of seamen of the port, they are as 17 to 16 of all other cases, and the cholera has been raging heavily.

"Is that of ships out of the Tyne?—There were 143 sail of ships lost in 25 months belonging to the port of Tyne, amounting to 30,778 tons.

"Would it, including the ships and the cargo, be of the value of 5*l.* per ton on an average?—I suppose they might be worth 8*l.* a ton, taking one with the other, at least the ship and equipment.

"Would not that amount to a loss of upwards of 240,000*l.*?—No doubt of it.

"They are paid for by the underwriters?—The public has to pay for it in the long run; every cargo of coals lost causes the market to rise in proportion.

"Then by a continuance of this system, there is an annual loss of property to a great extent, and of lives to a great extent also?—Yes."—*Mr. H. Woodroffe.*

"If any are saved, do they not usually bring some report of the circumstances?—No doubt they would; I have taken the liberty, at the bottom of this list, of merely assuming in the 95 vessels of which I have spoken, that there are on an average the very small amount of 15 persons on board each, from which I find there are as many as 1,425 persons perished, and valuing each ship with her rigging, masts, stores, cargo and property belonging to the captain, passengers and crew, assuming each at the lowest estimate, say 8,000*l.*, that gives the astonishing amount of 760,000*l.* worth of property that has been sacrificed.

"That is to say, there has been a loss of 1,425 lives and 760,000*l*, worth of property in the short space of 16 months?—Yes."—*Mr. G. Coleman.*

A STATEMENT of the Number of VESSELS Lost, Abandoned, Broken up, &c,

	BRITISH.		FOREIGN.		TOTALS.	
	No. of Ships.	Average Tonnage.	No. of Ships.	Average Tonnage.	No. of Ships.	Average Tonnage.
In 1832, actual losses, &c. from from Lloyd's books - - -	345	unknown	139	unknown	464	unknown
In 1833, actual losses, &c. from Lloyd's books- - - -	626	ditto	185	ditto	811	ditto
In 1834, losses, &c. 1st January to 31st December, from office-book, Lloyd's List and other sources, surveyors, &c. - - -	432	113,184	158	41,396	590	154,580
In 1835, losses, &c. 1st January to 31st December, from office-book, Lloyd's List, and other sources, surveyors, &c. - - -	594	121,770	158	32,390	752	154,160
In 1836, losses, &c. 1st January to 31st June, from Lloyd's List and other sources - - -	284	50,268	115	20,355	399	70,623

A STATEMENT of BRITISH and FOREIGN VESSELS reported to have been LOST, as extracted from *Lloyd's Books*, from 1st January 1836 to the 30th June 1836.

1836.	Wrecked.	Abandoned.	Brought In.	Sunk.	Raised.	Condemned.	Total of Vessels Lost	—	Missing.	Driven on Shore.	Known to have been got off.
January	69	31	3	19	2	11	125	Exclusive of Missing.	10	111	78
February	57	16	8	18	2	6	87		8	150	104
March	45	10	2	13	2	6	70		7	86	69
April	36	5	2	20	2	3	60		3	96	73
May	15	1	–	9	2	1	24		4	37	24
June	15	5	1	4	1	4	26		3	40	30
	237	68	16	83	11	31	392		35	520	378

Mr. N. W. Symonds.

Chairman. "The paper which you have read, which is an analysis of the return, states that in three years, 1816, 1817, and 1818, there were 1,114 vessels lost; that in 1832, 1833, and 1835, 1,573; do you happen to know the number of vessels afloat or registered in those respective years?—No.

"So that you cannot state whether the proportion in the latter years is larger than the former ones?—No, we have no means of stating that.

"With respect to the vessels missing, of which there were 89 in the first three years, and 129 in the last three years, had the time so far gone by as to make it perfectly hopeless that those vessels would be heard of again?—Yes; it is our practice at Lloyd's never to put up a vessel as missing, till a very extreme time has passed, because the moment it is placed upon our books it stops the insurance.

"Then, probably, twice the ordinary time of the voyage is allowed to elapse first?—More than that.

"There are represented by this paper 49 vessels, the entire crews of which were drowned in the first three years, and 81 vessels in the three last years; what would you suppose to be a reasonable average for the crews of those ships taking large and small?—I cannot state positively.

"Would ten be too small a number?—I should think about the number, in the general way in which merchant ships are manned.

"So that the number of 49 vessels in the first three years might fairly warrant the presumption that 490 men composed the crews; and the 81 vessels in the three last years might fairly warrant the presumption that 810 men were included?—Yes.

"Then the numbers drowned in each of the three years mentioned in 1816, 1817 and 1818 make a total of 1,700 in the first three years, and 1714 for the last three years, and that is in addition to the previous number mentioned? —It is.

"So that, if 490 were added to the 1,700 in the three years mentioned, and 810 were added to 1,714, there would then appear to have been the probable loss of 2,190 lives in 1816, 1817 and 1818; and 2,524 lives in the years 1833, 1834 and 1835?—Yes.

"Were they English ships?—Entirely British ships; the return asked for was of vessels belonging to the United Kingdom.

"So that this represents the loss of life in ships belonging to the United Kingdom only, and does not include all the number of wrecks and lives lost in vessels not belonging to the United Kingdom?—No; all the others inserted here can only be, by mistake, a few American vessels, where, from the names corresponding, we have not had any means of tally." *Mr J. G. Cooper.*

"One distressful instance, among the numbers that will hereafter be brought to light, occurred within my own observation. A collier brig was stranded on the Yorkshire coast, and I had occasion to assist in the interesting but distressing service of rescuing a part of the crew, by drawing them up a vertical cliff, two or three hundred feet in altitude, by means of a deep-sea lead line, the only rope that could be procured. The first two men who caught hold of this slender line were hauled safely up the frightful cliff; but the next, after being drawn to a considerable

height slipped his hold and he fell; and with the fourth and last, who ventured upon this only chance of life, the rope gave way, and he also was plunged into the foaming breakers beneath! Immediately afterwards the vessel broke up, and the remnant of the ill-fated crew, with the exception of two who were washed into a cavern in the cliff, perished before our eyes. But what was the cause of this heart-rending event? Was it stress of weather, or bewildering fog, or unavoidable accident? No! It arose entirely from the want of sobriety; every sailor, to a man, being in a state of intoxication. The vessel but a few hours before, had sailed from Sunderland; the men being drunk, a boy, unacquainted with the coast, was intrusted with the helm. He ran the brig upon Whitby Rock, and one-half of the miserable, dissipated crew awoke to consciousness in eternity! To this solitary instance I might add many more; but this must suffice, both as to illustration and proof of the terrible consequences of intemperance at sea."—*From Discourses to Seamen, by the Rev. W. Scoresby, Chaplain of the Mariners' Church, Liverpool, &c., &c.*

Note C.

Bethel Ships and Flags.

For the information of some readers, it may be necessary to state that, as a building devoted to public worship is called a "house of God," and as the Hebrew word *Bethel*, (Gen. xxviii. 10.) signifies the "House of God," therefore ships in which meetings are held for the worship of God, are called *Bethel* ships—ships in which public

religious services are held. The first ship bearing this name was a collier from the port of Newcastle, and appointed in the Thames in 1814. The Bethel flag is made, I believe, of blue bunting, and has on it the word BETHEL in large white letters with a star above, and a dove with an olive branch below. This flag was designed in 1818, and is hoisted at mast-head as a signal for worship. "Forty of the British and Foreign Sailors' Society's Bethel flags are flying in different parts of Europe, Asia, Africa, America, and Australia."

Note D.

INTEMPERANCE.

"Besides the operation of marine insurances, as affording in your opinion a temptation to build ships of an inferior description, and besides the incompetency of the masters and officers, are there any other causes that you think lead to shipwrecks?—Those are no doubt the principal ones, and in saying the incompetency, I mean, of course, the intoxication also, of masters and officers.

"Is it not a matter of notoriety that in very many of the shipwrecks that occur, the real cause is the drunkenness of somebody, either the man on the look-out or the officer in charge of the watch?—Yes, it is."—*Mr. J. Ballingall.*

"Do you know that Captain Ross stated in evidence, before a Committee of the House of Commons, that when he was at the North Pole he himself and all his men were stronger and better, and were more able to bear cold after their stock of spirits was all gone than while it lasted?—I have heard of it and read it."—*Mr. H. Woodroffe.*

"Are you aware of the fact, that a very great proportion of the American vessels that come to Liverpool, sail without having any spirituous liquors on board?—Yes, there are a great number latterly."—*Mr. C. Lorimer.*

"Among those that are competent by reason of their knowledge, do you think there are many that neglect to apply that knowledge properly, and are careless and reckless in the management of their vessels?—I do; and that negligence is principally produced, I believe, by intemperance, by habits of drinking spirituous liquors.

"Do you know any cases of loss that were clearly attributable to that cause of the drunkenness of either officers or men?—I have heard of several very serious losses in consequence of drunkenness which were never made public; previous to my leaving Liverpool I obtained letters from some respectable masters of vessels, sailing out of the port of Liverpool, on that subject.

"You know those masters from whom you have obtained this information?—I do; they are very respectable men.

"Do these letters contain instances of that description?—They do; Captain Underwood, of the ship *Albion*, writes me—

"In whose employ is that vessel?—Messrs. Cropper and Benson, of Liverpool.

"They are large shipowners?—Yes. After referring to the use of ardent spirits, he says, 'The captain of a vessel (which he names) of Liverpool, sailed from this port on a voyage to Buenos Ayres; he left the port in a state of drunkenness, and remained so continually for two or three weeks after sailing; the ship was under the direction of the mates, and after they had got well to the southward it

was discovered that the master had got no chart of the Southern Ocean, so they put into one of the Canary Islands and got a Spanish chart and a fresh pipe of brandy; while there, the master was so drunk and riotous that the mates or crew hoisted the ensign union down, which is the signal of distress, to get assistance from a vessel of war, to confine him or enforce better conduct; they put to sea again, and again drunkenness was practised as before, and the mates were constantly drunk in bed; and the chief mate being sick, the second mate, a good seaman, but an indifferent navigator, had then the sole charge of the vessel; he managed, as he told me, to make the coast of America in the latitude of the River Plate, and fortunately got the vessel into Monte Video, where a gang of the *pratique* officers going into the cabin, after a while convinced the master that the ship was really in port, he having previously abused the second officer for telling him that the vessel was at anchor. While at Buenos Ayres his conduct was such that they could not act with him, and the merchants there put him out of his situation. I was then at that port, and the second officer returned to England with me and gave me the above account.'

"You know the character of the person who gave you this information to be respectable and worthy of credit?—I do; a second circumstance he names 'came also,' he says, 'under my observation; a small brig, of Anan, in Cumberland, arrived in Richelieu, in North America; the master was so constantly drunk at sea that he took no charge of the vessel, and the mate was too often like the master, so that the crew had charge of the brig, and followed the course of some other vessels, and brought the

brig to the coast, where a pilot went on board and brought her into port. I went on board the brig, and saw the master intensely drunk on one of the lockers of the cabin, and at the request of the merchants there, I sent a young man to take charge of the vessel, as no one was there to give necessary instructions. I believe the same master was permitted to remain in command. When I arrived at Dungeness in May, 1836, I took on board a pilot to conduct me through the Downs to London, and being a temperance ship, the subject of temperance and drunkenness naturally came before us in discussion, the pilot approving of the temperance system, but still he liked a glass of grog now and then. So far as I observed, he was a very competent and steady man; he told me as follows: that he frequently boarded ships in the Channel, near or at the pilot stations, and that frequently the first sight that attracted his notice was the captain drunk, and stretched on the quarter-deck, or some other convenient place, and unable to take the command, and took charge of his ship—and that in a ship where every precaution is necessary; he stated, that a short time before that he had boarded one in similar circumstances, and had declined taking charge, until the passengers, sensible of their danger, prevailed on him to do so, he obtaining at the same time a certificate of the mate to that effect; he said that was by no means an unfrequent circumstance. Another pilot who was on board below the Ness told me the same circumstances. I could give many similar details, but this general outline may, perhaps, serve the present purpose. I am fully convinced that nine quarrels and mutinies out of ten happen, more or less, in consequence of the free use of ardent spirits; and I leave you

to form your own conclusions about the losses of ships by fire or shipwreck. I believe the cause may, or could be traced to the use and abuse of ardent spirits on board of ship, if all the circumstances connected with these unhappy catastrophes were fully known.'

"Are those details at all in accordance with your own experience as to what you have either seen, or known, or heard of vessels sailing to and from Liverpool?—Yes; I believe nine tenths of all the losses which occur are caused directly or indirectly through intemperance.

"Has this subject attracted very much attention at Liverpool among ship-owners, and merchants, and captains?—It has; so much so, that some ship-owners have determined on sending their vessels to sea without ardent spirits on board.

"Have any vessels returned or completed their voyage, having gone out without any spirits on board?—Several.

"What has been the impression on the minds of the merchants who tried this experiment, whether it was advantageous or otherwise?—That it was advantageous.

"Have you had communication with captains or officers in Liverpool on this point?—I have.

"Did they state that they had experienced any inconvenience from the want of spirits?—On the contrary, they state that all their previous difficulties arose from the use of ardent spirits, and that they are now resolved on an entire disuse of them.

"In what did the advantages strike you as most apparent; was it in the greater efficiency of the men, or in the greater subordination and the greater prevalence of harmony?—All these combined; they are better con-

duced; there is less risk of life and property when men are temperate and efficient.

"Is this system of sailing without spirituous liquors extensively practised by the Americans?—To a very great extent.

"Have you any idea of the number of ships that sail on what are called temperance principles?—Some say three fourths, others nine tenths of the American vessels are now sailing on temperance principles; I know it is a very rare thing to meet with an American vessel in Liverpool, with ardent spirits on board for the use of the officers and crew.

"So general has the practice become in American vessels, that you more frequently find them without spirits than with?—Yes, it is much more so.

"In America itself is the opinion prevalent of the superior state of the ships so sailing; have the insurance companies in that country made any difference in respect of vessels sailing without ardent spirits?—It is the general opinion that the risk is considerably lessened, and consequently the under-writers have taken the subject into their very serious consideration. I am in possession of some facts relating to that point; I find in the 'Seaman's Magazine,' published in New York, for 1835, it is stated, 'The subject of temperance among seamen, as the opinion of merchants, ship-owners, and ship-masters on this subject, was elicited by means of a circular from the New York State Temperance Society, was recently submitted to the consideration of the Board of Underwriters in the city of New York, and the following resolution was unanimously adopted: 'Resolved, That the different marine insurance

companies in the city of New York will allow a deduction of five per cent. on the net premiums which may be taken after this date on all vessels, and on vessels together with their outfits, if in whaling and sealing voyages, terminating without loss, provided the master and mate make affidavit, after the termination of the risk, that no ardent spirits had been drunk on board the vessel by the officers and crew during the voyage or term for which the vessel or outfits were insured.'

"You believe that resolution to have been acted on, in the insurance of vessels?—Yes; shortly after that the Baltimore Insurance Company passed a similar resolution in this form: 'Resolved, That the Baltimore Insurance Company, in the city of Baltimore, will allow a deduction of five per cent. on the net premium which may be taken after this date, on vessels terminating their voyage without loss, provided the master and mate make affidavit, after the termination of the risk, that no ardent spirits had been drunk on board the vessel by the officers and crew during the voyage or term for which the vessel was insured.' The Virginia Marine Insurance Company, at Richmond, have adopted the same rule, and it is believed that several of the insurance companies in Boston have acted on a similar plan for some years.

"American vessels now frequent the port of Liverpool in much larger proportion to English than any other port of England?—They do.

"Speaking generally, what is the estimation in which American ships and American officers are held in Liverpool, as compared with English?—Generally speaking, the ships are esteemed as a class superior in construction, and

better governed than very many of our English ships, and consequently they have the preference of goods and passengers.

"Are goods shipped in American vessels more readily than in English vessels, supposing the tonnage and the voyage to be the same?—I have heard observations to this effect from American captains, 'I do not care how many English ships are put up in opposition to me, we only fear each other;' that is to say, they are only afraid of American ships opposing American ships, but are not apprehensive of loss from English ships being put in opposition to them, knowing a preference will be given to them both for passengers and goods.

"Is that consistent with your own experience?—Yes, I believe it to be perfectly true.

"Do you think the superiority of the American ships, in their non-liability to accidents from fire and wreck, and running foul of each other from the drunkenness of the officers and men, is one of the elements in the consideration of the men who prefer it?—I have no doubt of that, and I feel afraid that our commerce suffers considerably in consequence of it.

"Have you heard that assigned as a reason?—I have frequently.

"In point of fact, is the loss of American ships, sailing between America and Liverpool, equal to the loss of English ships?—I think not; it is a very rare occurrence; I seldom hear of the loss of an American ship on the coast of England.

"Have the Government of America taken any steps to

introduce this system of abstinence from spirits in their navy?—They have.

"Will you mention any facts that have come within your knowledge?—I find an observation in the American Temperance Report on that subject; it is stated that an order was issued by the Secretary of the Navy, directing that each man on board the United States' vessels, who should relinquish his grog ration, should receive an equivalent of six cents a day. An officer on board the sloop of war John Adams, in a letter, dated Syracuse, January 1st, 1832, writes, 'Since the Secretary's letter respecting grog rations has been read to the men, we have not had more than 40 on board who drew their grog, and to-day they all stopped it except two.

"Does that mention of how many the crew consisted?—It does not.

"From what have you been reading?—A report of the American Temperance Society.

"The name of the ship, the date, and the place are given?—Yes; 'Commodore Biddle, who commands the Mediterranean squadron, in a letter to the Secretary of the Navy, states that the whole number of persons in the squadron, exclusive of commissioned and warrant officers, is 1,107, and that 819 have stopped their allowance of spirits; and that on board the sloop of war John Adams not a man draws his grog; and a gentleman from Syracuse writes, that not an officer on board draws his rations of spirits, and that there is much zeal among them in the temperance cause. Similar changes have taken place on board other ships. One is now fitting out at Washington, and every man, before he goes aboard of her, voluntarily

pledges himself to abstain from the use of ardent spirits, and receives in lieu of his rations of grog an equivalent in cash; no man not disposed thus to pledge himself is received.'

"In cases of bad weather at sea, when men are exposed to wet and cold, do they serve out any thing as a substitute?—They serve out coffee or tea.

"Is that found to answer the purpose?—Yes, perfectly; the men are better satisfied with the tea and coffee than they were with ardent spirits, generally speaking.

"You mentioned some instances of ships at Liverpool having determined on adopting that plan, in imitation of the Americans; is that upon the increase?—It is.

"Do you know of any owner or master, who had once adopted that plan, having reverted to the old system?—No, I do not.

"Do you consider that there is good evidence of its uniting increased safety to the ships and comfort to the people?—I do; inasmuch as those who have set out with trying it in one of their ships have increased the number, and finally have abandoned the use of spirituous liquors altogether; for instance, Messrs. Cropper and Co., Messrs. Taylor and Co., and others.

"You mentioned an instance just now of great intoxication on the part of a master, and yet he was put in charge of the vessel again to bring her home; do you think it would be advisable, when a ship is lost, that there should be an inquiry into the circumstances of the loss. and that, if it arose from the incompetence or bad conduct of the captain, it should be made known, so as to mark and distinguish those on whom misfortune had

fallen without any blame on their part?—If that could be done I think it would greatly tend to lessen the evil; men would be cautious, knowing that, if any disaster happened to them in consequence of their intemperance or neglect, it would be made public, to their certain loss.

"In what state are they shipped?—Very frequently in a state of intoxication, or what is called by seamen half seas over.

"How is the vessel navigated out of the harbour?—Very frequently by riggers; a number of what are called riggers are engaged, who are old sailors, to take the vessel out of the dock and river.

"Do you mean to say the crew are frequently shipped in that state of incompetency by drunkenness, that it is necessary to have recourse to other men to get the vessel clear of land?—Very frequently through the Rock Channel.

"In the event of any difficulty arising, such as a sudden shift of wind coming on at night, would not a ship be very liable to be lost in such a condition?—Certainly, and I have no doubt many valuable lives, ships, and cargoes have been lost in consequence.

"You say there is no difficulty in procuring men on board such ships in America?—Not the least.

"Is there any difficulty in England?—None whatever.

"The men are willing to submit to this privation, substituting coffee and tea in its stead?—They are; steady, sober young men prefer going in temperance vessels, to vessels in which ardent spirits are used; temperance vessels generally get the best crews.

"Are there many English vessels at Liverpool, on board

which the temperance system is pursued?—There may be as many as fifty.

"Are the good effects seen to result which you would anticipate?—They are very evident, in my opinion.

"Do you think, in time of peace, when convoys do not afford so ready a way of going across the ocean without navigation, there are still many captains of ships ignorant of their duty?—I am afraid there are; I do not like to mention names; many circumstances have come to my knowledge; a very short time ago a brig was cast away; the captain died; I do not mean to say there was any thing imputable to the poor captain; the very moment he died the mate and crew hoisted a pipe of wine out of the hold and got beastly drunk; the only person on board who was sober, who could give any account of the vessel, was a boy. The brig went on shore near St. Maloes, and was lost; the French boarded her, and found the people drunk on deck, and nobody that could give any account of her but this boy; and I believe nine merchantmen out of ten, which go to sea, would be treated exactly in the same way, if the men had the power.

"Have the goodness to state to the Committee what you suppose to be the chief causes in operation, which lead to the frequent shipwrecks? I should confine myself principally to one great cause, which I think consists in the ignorance and drunkenness of the masters and crews of merchant ships."—*Mr. C. Purnell.*

"Do you think that spirituons liquors are necessary to stimulate men to exertion?—Not by any means.

"If the crew in the merchants' service is no more than is necessary to perform the duty of the ship, must not

habitual drinking lead to the frequent abstraction of some part of the strength of the crew, by the men being rendered unfit for duty?—I take it, it disables about one third of the strength of a crew in the merchants' service.

"Since it is the practice in merchants' ships, from economy, to take no more than are necessary for the duty, must not the abstraction of one third of their strength, by habits of drunkenness, tend to put the ship into a state of peril?—There cannot be a doubt of that; perhaps it is going a long way back, but I remember the circumstance, I am quite sure that the Halsewell East Indiaman was lost in 1786, owing to the drunkenness of the people; she was lost off St. Aldan's Head, to the westward of the Needles.

"Have there been many instances in which ships have taken fire from the spirits igniting?—I know the St. George was burnt in the year 1759, in consequence of the people being drunk in the boatswain's store-room; we know the Edgar, of 74 guns, was blown up at Spithead, in consequence of the spirit-room, or some spirits taking fire; we know the Kent East Indiaman was burnt in the Bay of Biscay, in consequence of pumping off spirits; and we know of many other instances, but they are too numerous to state.

"When spirits are taken on board ship, as part of the stores, is it not usual to put them in the after hold, below deck, and as far as possible from the access of the crew?—Always in the spirit-room.

"Does not that create the necessity of using artificial light to draw them off when wanted?—Of course it does.

"That of itself is attended with frequent risk of fire?—

The circumstance of a snuff of a candle falling into a cask of rum has been the cause of the loss of a ship.

"Do you think the reason they cannot keep it, as they do their water, in daylight is, that it would be got at by the ship's crew?—Yes, it would be fatal to the ship's company, and fatal to the ship.

"In instances in which ships have been lost, where drunkenness was not the cause, have there been many cases in which the ship's crew have been found unfit for their duty, by getting at the spirit-room after the ship had been wrecked?—There is not the smallest doubt of it; the first impulse of sailors, when the ship is supposed to be irrecoverably lost, is to fly to the spirit-room, and the first thing the officers do is to prevent their getting at the spirits.

"Have you known cases of ships being wrecked when the officers might have saved part of the property and some of the lives, had they not been sacrificed by the men getting at the spirits?—If it was not for the exertions of the officers, and their presence of mind, I am sure thousands of lives of British seamen would be lost, which are saved, owing to the propensity of the men to get at the spirit-room.

"Is not that propensity kept up by the habit of supplying them in daily rations, though in moderate quantities?—It must be owing to that.

"Though this act of supplying them may have arisen from benevolent motives, under the idea that it was necessary, do you not think there is sufficient evidence of the fallacy of that opinion to warrant the Government substituting other articles?—I think we are mad in going on as

we do; that it is an absolute act of insanity to allow them to have this dangerous article on board, ten thousand times more dangerous than gunpowder.

"Merchant seamen being discharged from their ships when they arrive, is not the circumstance of their being thus stimulated by the use of spirits on board ship one of the causes that plunges them into so much misery, and dissipates the wages they bring home, so that they are no better for them?—Yes, I believe the first house a sailor fetches into after he lands, he gets drunk, and there he lies, and there will be found with his money in or out of his pocket, according to the honesty of the people whom he happens to fall amongst.

"So that a sailor arriving from sea, when once he gets ashore with the reward of his toil, is soon dispossessed of it in consequence of those habits?—He is proud to say, 'The moment I get ashore I will go up to Wapping with my wages, and lay my soul afloat;' that is their expression.

"Would not the safety of the merchants', shipowners', and underwriters' property be greatly increased by the general elevation of the character of sailors and their improved sobriety and order?—There can be no question, one would sooner have sober servants in our houses than drunkards.

"To what do you attribute the apathy of those great classes to an institution so excellent in its nature and calculated to benefit the situation of the men?—I am afraid a great many people consider drunkenness a requisite to form the character of a sailor; I do not think so myself, but I have been told if you break a tar from getting drink

you will destroy his spirit; we have had too much drunkenness on board our ships; our navy has been ruined by it.

"In the navy you have stated the evil consequences of drinking to be as great as in the merchant service; is it a great cause of mutinies and disobedience to orders?—Of casual mutiny it may be, not of general mutiny.

"The question refers to individual mutiny, whether that is not promoted by a system of drunkenness?—Yes; of the punishments on board ships, I think 95 per cent. are owing to drunkenness.

"You think the humane proportion of the public who desire to see corporal punishments abolished in the navy would more readily effect their object by removing the cause?—Most undoubtedly; the most painful part of my duty has been the infliction of punishment caused by drunkenness.—*Capt. E. P. Brenton, R. N.*

"Are you aware that the house of Baring sent a vessel called the Alexander Baring, from London to Canton, at the opening of the China trade?—I am.

"Do you know that she went out, in imitation of the American ships, without any spirits on board?—I believe many vessels go without spirits on board; I believe the best results have proceeded from it. I have seen a letter from the captain of a vessel which I chartered from Dantzic to New South Wales. During the time his crew were at Dantzic, there were some of them in gaol, in consequence of insubordination, from the facility of procuring spirits. The captain writes, that since they have arrived at the Sound they are in the best of health, and they are perfectly reconciled to the privation of spirits, and he did not anticipate any trouble from them.

"Do you know that the Alexander Baring performed a remarkably successful and harmonious voyage, in consequence of the absence of spirits from the ship?—I dare say she might; there is a great preference in favour of it. —*Arthur Willis, Esq. See also the evidence of Sir E. Codrington, on the use of ardent spirits in the Navy. Note H.*

Note E.

INJURIOUS INFLUENCE OF IRRELIGIOUS SAILORS ABROAD.

"Two days before the murderous attempt that I have just described, the same party of abandoned men, countenanced and upheld by their captain and officers, and armed with knives and pistols, landed, under the piratical flag, and offered as terms for sparing the life of the missionary, that he must retract his instructions in respect to the seventh commandment. But the missionary being firm, they seemed on the point of fulfilling their diabolical threats, when his devoted wife rushed between her husband and the ruffians before her, and by her affecting appeal to their compassion as men, and by her heroic determination rather to suffer with her husband than betray the Lord whom they served, with difficulty prevented their bloody purpose. To this effect was her heroic appeal;— "I came here," said she, "with my life in my hand, and my husband is my protector; if you slay him, you shall slay me also: and we will lay down our lives rather than oppose the commandment of God, who has said, 'Be ye pure.'" At this crisis the natives rushed in, and rescued them from their perilous condition. And when again they

returned to their ruffian design, again were they rescued by the kinder-hearted heathen, who, with a noble virtue, unknown to these degraded Britons, armed themselves to the amount of three thousand men, 'in readiness to seize the ship, and make prisoners of the crew, should another outrage of the kind be attempted!' Great God of mercy! have pity upon our poor deluded sailors, and whereas they have so oft time been a curse among the heathen, make them now a blessing!

"Another case is on record, when the crews of several English and American whalers, acting in concert, landed at the town of Lahaina, with the express object of carrying off females to their ships; a practice expressly prohibited by the law of the land. But there being more virtue among these poor islanders, than among British and American *Christians*, all the females, in a population of four thousand souls, fled to the mountains, where they remained for several days without regular food, and without any shelter, as the only means of avoiding that guilt and dishonour which those abandoned men desired to entail upon them! In the mean time the misguided seamen prowled about the town and neighbourhood, like beasts of prey, trampling upon the rights of the natives, breaking open houses, stealing the hogs and poultry of the missionary, (who was himself providentially absent,) and committing a variety of other wanton and revengeful outrages! And all this violence, accomplished by a people from Christian lands, the exemplary natives bore with Christian patience and forbearance, knowing that it was 'for righteousness' sake they were called to suffer.'"

"In another instance, which occurred in October, 1827,

the crew of an English whaler carried off several women from Lahaina. Their captain, who supported them in this violation of the law, being on shore, was taken hold of and detained, as a hostage for the safety of the females; on which the ship fired upon the place, and many balls fell at the back of the town!* The captain was then released, under the promise of making what restitution was in his power, for the painful violence done to the society of a virtuous island; but instead of so doing he made sail from the place, and carried away the females that had unhappily ventured themselves on so ungodly an invitation.

"These facts, my dear brethren, I have thought it proper to bring before you, both as proofs of the statements I previously made to you, and also as warnings to those who might be tempted to transgress after a similar manner. These things having occurred in the most distant part of the world,—about 14,000 miles, on the most direct course, from our native land—in islands but recently known to be in existence—and being done, as it were, in an obscure corner,—the hardy violators of the law of God and nature little dreamed that their sad abominations should be brought to light. But the providence of God, as a check upon similar outrages, has caused the things done in darkness to be exhibited in the light, and the deeds done in the distant corners of the globe to be proclaimed upon the house-tops at home! The detailed accounts of the transactions have been published abroad both in America and England; and the names of the ships and their captains, by which the outrages were committed, have been held up to the world both as a chastisement to them, and that

* Boston *Missionary Herald*, for September, 1828, p. 276.

others might fear. "Let, then, the violators of the salutary laws of the Sandwich Islands, and the other islands of the Pacific, remember, that there is a voice flying on the wings of the wind, audible from thence to the shores of Eastern America and Britain, and proclaiming their misdoings to the world!"—*Discourses to Seamen, by the Rev. W. Scoresby, Chaplain of the Mariners' Church, Liverpool, &c., &c.*

Note F.

Savings' banks and Asylums.

On the evidence of Sir E. Codrington on Asylums, and of Captain E. P. Brenton, R.N., on Savings' Banks and Asylums, the report of the Shipwrecks' Committee calls attention to "The preservation of the health, strength, and moral character of seamen, which are material elements in the efficiency of ship's crews, and tend to lessen the risk of shipwrecks, by the establishment of Savings' Banks for the wages of seamen, and Asylums for the reception of the men and their effects, either in ships to be moored afloat, adapted to their reception, or in buildings erected on shore; for the purpose of saving these seamen, as far as may be found practicable, from the misery and degradation into which they are so constantly plunged almost immediately after their return from sea, when, being made intoxicated, and sometimes stupified by drugs, they are robbed and plundered by crimps who make them their victims, and who hold them in actual bondage till all their wages are drained from them, when they are often taken in a state of intoxication to a ship, of the officers and crew of which they know nothing; and their advance of wages,

instead of being applied to the purchase of an outfit for the voyage, is seized by their original betrayer for a real or pretended debt incurred while in his custody."

Note G.

Registry Offices.

I am aware, indeed, that the evidence of some of the parties examined, was hostile to the establishment of Registry offices, on the ground that the classification of the men would lead to litigation, as far as the captains are concerned, or cause extreme hardship to the men. But it seems to me that the objection would be entirely obviated by making their claim to character depend not so much on oral testimony or certificates as on the grounds enumerated at page 113.

"Now is it the custom for each man, when he quits the service, to ask for a certificate of fidelity of service, to secure a reputation on board the next?—I do not think it is generally practised, though I have informed the men they could have it.

"Are the Committee to understand it is your opinion such a practice would be desirable?—Most undoubtedly." *Mr. H. Woodroffe.*

"Suppose a register office, established by the authority of Government, to which captains could apply and find a supply of men, do not you believe that the skilful, sober, well-conducted seaman would be glad of such an oppor-

tunity as that would present, to have a registry of the men, and their fitness and good character, so as to make them desirable to such captains as were in want of men?—No doubt the best men would be glad to avail themselves of such an offer."—*Mr. C. Purnell.*

" Would it not be of the highest advantage to the captain, and conduce to the benefit of the service, that he should have the means of proving, not only the skill and competency but the character of the men?—Certainly; and so it is a *sine qua non.*

" You think some institution similar to the one you describe, governed by some person to whom the competency of the men should be known, should be in every port of Great Britain?—Yes, there should be one in every one of our ports, where the men should go, where their characters should be known and their names registered, and brought forward or kept back according to their good or bad certificates from the last ship."—*Captain E. P. Brenton. R. N.*

" But they never go to sea in that state?—No.

" In addition to the remedy you advise of forming a new harbour, do any other remedies suggest themselves to your mind, either as applying to that or as to any other subject connected with this inquiry?—It has long occurred to me that a general office of registration would be desirable. The shipowners of Liverpool have shown themselves disposed to adopt a system of that sort; they once attempted to establish a registration, by giving the men characters or certificates when they left the vessel. Under

the patronage of the Shipowners' Association an office was established, and that office delivered to every vessel, on its arrival in the port, a paper (a printed form) in which was entered the names of the crew and the petty officers, and opposite to their names a statement of what their conduct had been.

"Supposing there to be shipowners, who are not so exact in the examination of the characters of the men, and who shipped such men as can be had, do not you think that it is desirable for the public good, and for the safety of the property, and for the safety of the lives embarked, that such shipowners should be compelled to ship their men through a register office, for the sake of the preservation of life and of property?—I believe it would effect a great saving of property and life; I will state an instance where I was instrumental in procuring the mate of a vessel; the mate that had been before engaged left the ship, and one was wanted upon the instant of the ship going to sea. The only one to be found who was at all fit to perform the duties of a mate was taken on board; he proved to be a very drunken character, and would not have been employed had his character been known. The vessel was burnt, and it was attributed to him, solely to his bad conduct.

"Do not you think, in fact, it would expose the captain to the liability of a succession of harassing prosecutions, if he were compelled to register a written character of every individual composing his crew, at the personal risk of having an action brought against him, if that character were in any instance erroneous?—I think, if the character

were given by the captain, and his first and second mate, that there would be security that the character would be a just one.

"Any character in which the three should concur, you think there would be strong presumption of its being a just one?—Yes; I think it would be a sufficient guarantee.

"Do you think it unjust that a servant should lose the opportunity of being employed by another, in consequence of his bad character?—I do not think a seaman would receive a bad character from the master and mates of the vessel, if he really were not very bad.

"But you propose that the character should not be given to the seaman, but entered in the register office?—Yes, where a master of a vessel should have the power of referring to it.

"And distinguishing between sober and drunken men, and men of otherwise good or bad character?—Yes, and between ordinary and able seamen; men often ship as able seamen who are only ordinary seamen, and who, from idleness or some other cause, would be glad to ship the next voyage as ordinary seamen.

"Do you think such a registration office would conduce to make better men, inasmuch as they would be more careful in their conduct?—Inasmuch as the fear of not getting ships would keep them in order."—*Mr. John Pym.*

Note H.

Sir Edward Codrington's Evidence before the Select Committee on Shipwrecks.

"From your experience as an officer of the navy, what should you consider to be the greatest impediment in the way of the improvement of the character of seamen generally?—The supplying them with liquor, certainly.

"You think that to be a pernicious practice, even in the navy?—Greatly so; I conceive almost all the punishments to arise from that circumstance.

"The quantity which is deemed safe to serve out on board a ship is yet so much more than is proper for the generality of persons, that it produces a tendency to insubordination?—I think it far too much for any body ever so much accustomed to it, and certainly amply sufficient to make people drunk that were not accustomed to it.

"Do you think it would be advisable that the naval authorities should discontinue that supply, and substitute some other article in its stead?—Certainly. I, as a naval man, greatly lament that, out of what I understand to be a principle of economy, they never give even beer in harbour, as they used to do, but always liquor instead. There is no doubt it is a convenience in going to sea, because you take less for the same purpose. You can get water every where, and therefore take less stowage than you would require in taking beer, some of which is spoiled; but the disadvantage to the health and discipline of the navy, in my opinion, far overbalances the paltry economy which dictates this system.

"Does it not result from the use of spirits, that some portion of the crew is rendered less efficient, and that there is a diminution of the actual strength of the ship's company in cases of emergency?—Greatly so. In consequence of the habit of having grog, and the effect it has upon many good seamen, I have been deterred from employing the fittest men for shore expeditions, upon that very account, because I could not trust them.

"You were afraid that they would get intoxicated, and then lose their sense of duty?—Yes.

"Are you aware that any experiments have been tried to substitute other articles in other ships than those of the navy, such as coffee, chocolate, and so on?—I was on a committee of officers, of which the late Lord Exmouth was the head, when we determined to recommend that half the then quantity of liquor that was given should be substituted with tea and sugar; and although one officer in the House of Commons chose to say, that it probably would create a mutiny, I believe that no measure that has ever been propounded has ever given greater satisfaction than that has done.

"Will you state what was the original quantity for which this was substituted?—The original quantity was half a pint per head daily, half a pint of raw spirits; we reduced it to a quarter of a pint, and then, unfortunately, the alteration of the measures increased it, I believe, about one-fifth, which fifth probably occasioned a man being drunk when he might have escaped it.

"You think it would be perfectly safe, as far as the discipline of the ship is concerned, and not lead to the apprehended mutiny, if the quantity was reduced still more?

—I am fully persuaded that it might be done with very great safety, and with very great benefit; and I believe that it would not be difficult to inculcate upon the seaman's mind the benefit he himself would derive from it. I should state that the original reason for giving liquor to ships' companies was to prevent the effects of scurvy; but since the improvement in the supplies to the navy of lime-juice, and in the mode of preserving health, there is no necessity for any such expedient, and therefore it remains an injury instead of a good.

"Besides the ill effects which drinking spirits produces at sea, in relaxing the discipline, and diminishing the efficiency of a ship's company, is it not, in your opinion, the continued habit of drinking grog which leads to those excesses and extravagances committed by seamen on shore? —Certainly; I will give a late extraordinary and very striking instance of it: in the Orestes, lately commanded by my son, he gave two of his best men leave to go on shore at Alicant, and those two men were murdered for the sake of robbing them, without any possibility of redress, owing to the laxity of the laws there.

"Were the men themselves intoxicated?—They were seen in a state of intoxication in the streets. Another instance of the effects on shore occurred in an expedition, which I remember, in the war upon the coast of Spain, where, after the officer commanding had been completely successful in his opposition to the enemy, the enemy, knowing the weakness of British seamen, left liquor in their way, by which means they got drunk, and the destruction of life was quite horrible in consequence; they were defeated, and it was quite horrible the effects of it.

"Have there not been some instances in which, when wrecks have taken place, the easy access that at such a time is had by seamen to the spirit-room has led to the general intoxication of the crew, and subsequent loss of life? —I should consider, that in almost all such cases, the first conduct on the part of the bad men in the ship, would be to get at the liquor, and that even the best men, seeing that example before them, and being exhausted by their exertions in endeavouring to pump out the ship, or other means of saving the vessel, would partake of the liquor, and become drunk also; but that is the general consequence of liquor being on board when ships get ashore and are wrecked.

"Then since, in proportion as the ship is placed in a dangerous situation, it requires the greatest energies of all the crew, any such circumstance as that diminishing those energies and lessening their efficiency, must be attended with fatal consequences to all on board?—Certainly; and moreover it destroys at once all discipline, upon which not only the safety of the vessel may depend, but the safety of the lives of the people after the vessel has been wrecked.

"Then as an officer yourself, if you were to get into such a situation, you would probably be very desirous of staving all the liquor and throwing it into the sea?—Certainly.

"Supposing, then, that spirits are not necessary but pernicious, do not you think it would be both a very humane and a very politic regulation that, in ships in the navy, only a small quantity should be supplied as stores, to be used under the discretion of the commander, in cases of extreme necessity, and the habitual use of it be altogether

discontinued?—Certainly; that is precisely my opinion, that a certain quantity should be there if wanted, to serve out whenever he saw a real necessity for it, and that some other equivalent should be given to the crew so as to reconcile them to the difference; and my opinion is, that if such an arrangement were to take place, and men were entered for the ships under that arrangement, it would be productive of great happiness, great advantage in discipline, and great content thoughout the whole of the navy.

"Do you think that a time of peace, in which the voluntary entry of seamen takes place, is peculiarly advantageous for introducing such a regulation?—Most certainly, because they enlist as volunteers, and they would agree to that principle as volunteers.

"And, under such circumstances, would they not conceive it a deprivation of any existing privilege?—On the contrary, they would soon find that it was a most advantageous arrangement for themselves; I could mention an instance of one man particularly. Even in sight of the enemy, I have allowed that man to go on shore upon leave, knowing that he would not get drunk, and knowing I could trust him. Whenever I have seen in a foreign port that I could trust men in that way, I have always allowed them to go on shore, with perfect satisfaction that they would come on board and do their duty without any thing wrong whatever; whereas, if I knew a man was even doubtful as to whether he would drink on getting on shore, I have necessarily been obliged to refuse him this indulgence.

"So that your means of employing your crew to the best advantage were considerably cramped by the appre-

hension you had on your mind, as to the liability of certain men to get intoxicated ?—Certainly.

" In cases in which men have liberty in ships of war to go on shore for a certain time, are there not many cases in which, had they been sober, they would have returned to their time, but getting drunk they are very likely to be seduced away and led to desertion, which would not otherwise have taken place ?—In almost all cases they would return, because people that are dissatisfied with or without reason, you do not indulge them with leave to go on shore, for fear they will desert; but if you know that men are satisfied, and have reason to be satisfied, you can have no doubt of their returning to the ship, to the situation where they are better off than in any other situation of life, if they are in their senses at the time. I have had the best men under my command, people who, on account of their good conduct and sobriety, have become my own boat's crew, without any officer ever to look after them; I have had those men seduced by means of liquor, and led to desert. Those men have taken the first opportunity of returning to me, giving me as the reason for their desertion, that they were made drunk, and did not know what they were about.

" Therefore, considering that every man who deserts from the navy must have his place supplied, and considering the expense of the system of impressment, by which in time of war men have been obtained, you think that it is not only pernicious, but a very false economy as regards expenditure ?—Certainly.

" As it applies to the merchant service, in which fewer men are taken from the necessity of greater economy, do you not think that the habit of drinking which prevails so

generally with sailors often destroys the efficiency of the crew who are few in number?—There is no doubt of it. We meet with vessels the masters of which are totally unable to navigate them in safety, and they come to us, as officers in the navy, to take those men on board a man of war in consequence, and to beg that we will give them inferior men in their stead, who will not get drunk.

" Is it your opinion that in cases of vessels running foul of each other from want of a good look-out, and going on shore from steering a bad course, and other accidents which occasion shipwrecks, that many such instances arise from the drunkenness of somebody, either the officers or men?—In most instances.

" Are you aware that in the merchant service it is the custom to remit the duty upon spirits that are shipped in large quantities for the use of the crew?—I do not know in the merchant service.

" Supposing it to be the case, should you think that the granting such additional facilities to vessels shipping large quantities of spirits would be desirable to be stopped?—Certainly; it would be very advantageous to the merchant service if, instead of carrying liquor, they were obliged to take out provisions which would give strength and health to the people, a practice that may now be very easily adopted in consequence of the provisions in tin cases, provisions which I myself as an admiral have constantly taken with great advantage, and which at my recommendation have been adopted in the navy for the purposes of the sick, and which I have reason to believe may be supplied fully as cheap as you can get fresh provisions in most places where ships go to.

" You think that the expense, whether it be more or less, which is incurred for supplying spirits to merchant ships, would be much better laid out in the purchase of those wholesome provisions, to the exclusion of spirits, except in very small quantities ?—Better for the owner, better for the master and officers, better for the crew, and better for the health and safety of the vessel.

" Your experience since you have been on shore and resident in London has furnished you with opportunities of seeing the character and condition of merchant seamen that frequent this port ?—There are many instances that come before me of the ill effects of liquor upon that unfortunate class of men. Perhaps I may give the Committee one instance of what has come to my own knowledge lately. I understand it in this way, that a man paid off by ticket, I believe at Gravesend, met with crimps who induced him to drink, and that after having drunk a certain portion, he was what is called drugged, that is, he had laudanum or some deleterious material put into the grog he was drinking, so as to occasion complete stupefaction; in this instance it produced madness. An old seaman, who has the management of a distressed sailors' asylum to which I belong, was sent for to the station-house to see what could be done with this man. He found him there stark naked, handcuffed, and lashed by different ropes for the sake of preventing his doing mischief to himself and others. Upon his appearing more pacified by the sight of his brother seaman, they began to loose him, and as soon as he found himself sufficiently loosened he ran his head at this seaman and broke in his nose and very nearly killed him. He was then relashed and conveyed, I believe,

to Guy's Hospital, where he was put into a cell and treated as a maniac. From that situation he had the dexterity, by means of the lines that open the window, to get up to the window; he broke out, by means of his hands and legs, the whole of the frame of the window, and got upon the ledge outside. He broke the whole of the windows of the mad cells all the way along. He then got upon the roof of the house. The police were sent for; he nearly threw one of them off the roof of the house before they could secure him, and how long he continued in that state I am not quite aware, but I know he continued in that state of madness, entirely from what had been put in his liquor, for many days afterwards. I mentioned the circumstance to Colonel Rowan, and he inquired, and had a very particular investigation of the case. I believe this is only one of a number of instances where the same thing takes place, except that the drugs in question do not so often produce actual madness as they do that stupefaction which enables the crimp to keep possession of the man, and to do with him what he pleases. I understand that in many instances the man is taken possession of by the crimp, and so robbed and retained by him till some ship wants a fresh crew, and he is then allowed to become sober enough to be conducted as one of the crew of another ship for the same purpose.

" So that the unhappy men, after having earned their wages by exposure to the elements, and all the hardships incident to such a life, have hardly entered into harbour before, from the first evil step of being made drunk, they become the victims of robbers and plunderers, who keep them in a state of slavery till, being exhausted, they are

sent to sea to acquire more money again?—That is exactly the process which I believe takes place very commonly.

"Do you not think that it is the duty of the nation, seeing the helpless and unprotected condition of seamen in that respect, to depart a little from the general rule of permitting every body to do as they please, and to exercise something like a parental care over this valuable and important class of men?—I believe, as economy is the order of the day, it would be the best economy that the nation could exercise; for I believe that a vast number of seamen have been what is called 'burked,' under those circumstances; I mean killed for the purpose of plunder, and their bodies sold; so that, either living or dead, they are constantly sold, and all originating in the use of liquor.

"Do you think it desirable that the Government and the shipowners, and the Society of Merchants collectively, should be united, if they could be prevailed upon so to do, to form asylums, and appropriate places of residence, and to get the men there as speedily as possible after their discharge, and thus keep them separated from those influences which you have described?—I think it would not only be advantageous to the country, but I conceive it would be a proper duty on the part of Government, considering that this maritime nation is mainly dependent for all its happiness upon seamen. Taking the whole extent of the class, I believe that it would be one of the best measures for the general good of the country that Government could possibly adopt, because, by that means, if they were to make it a Government measure, these people would never be subject to the effects that I mention,—the power of the crimps to lead them into those horrid situations.

"Would not such a object be greatly facilitated by the establishment of a register office, through which seamen might be shipped, and by means of which men might be taken into employment after a reasonable period of liberty had been enjoyed by them, so as to fit out ships, and do that which is now done by the riggers and lumpers, and thus become more attached to the particular vessel, and to certain officers, than they now are, in the sudden manner in which they are put on board vessels, and sailing under officers of whom they know nothing?—If it is practicable to establish a register, I should certainly think so; but I am aware that, under the present circumstances, it is difficult to get seamen into that regularity, though I do not doubt that if the effects of liquor could be removed they might soon be brought to find the advantage of registering themselves for that purpose.

"Has it not fallen within your observation that, in all seaports of any size, whether naval ports or mercantile, as near as possible to the spots where sailors land, numbers of public-houses are collected together, and stand as so many traps and nets to catch them with the utmost speed?—Certainly; in all our seaports, and even in foreign towns to which British ships trade.

"Should you think it an undue or unjustifiable interference with the liberty of the subject, that some limitation should be placed to the number of such places, and more restraint exercised over them than is now by the police?—Certainly, if practicable.

"Do not you consider that in case of bad water at sea, a small quantity of liquor may be useful?—That is one reason why I think a certain quantity of liquor should

be left to the decision of the captain; but it is very easy to prevent even having bad water on board a ship; I should say that during the whole of the war I never had bad water."

Note I.

EDUCATION:—NAUTICAL AND INFANT SCHOOLS.

"What is the state of discipline and good understanding between the men?—It is bad in the foreign trade.

"But better in the coasting trade?—I do not think there is any discipline in any trade.

"Do you think it would be advantageous to have enacted by law an established code of discipline for merchant seamen, and masters, and officers?—I think it would be better to bring it about indirectly and without legislation.

"Have you conceived any mode by which that could be arrived at indirectly, and be at the same time obligatory?—Cheap education, I think, would have a good effect on apprentices who are not free.

"Are the boys who go to sea in the coasting trade generally deficient in reading and writing?—The lowest class enter it. * * * * * * I also think there ought to be a nautical education open to the poorest apprentice at a low rate of cost. The great change which has taken place in the working of ships bears on this; formerly they laid up for two months in the winter, and the boys had then an opportunity of going to school, but now they work all the year round, and there is no opportunity.

"Have you any further suggestions to offer to the Committee which you think would be advantageous to be

adopted?—I think the opening of the means of cheap education in all maritime towns would be advantageous.

"What kind of education?—A nautical education, similar to that taught in the schools at Greenwich."—*Mr. John Anderson.*

"Having described those evils so forcibly, do any remedies suggest themselves to your mind as likely to abate them?—The most likely remedy, one that would go to the root of the evil, and most effectual, would be to bring up boys for the navy in a different way.

"Do you think that a training-ship for the merchant service would be desirable?—Yes; the merchant and the marine may be taken together, according to the plan I have laid down.

"That boys brought up for the coasting service should be sent there?—They are very badly brought up, and very inefficiently educated, in fact, they have no education at all; the first things they learn are to drink grog and chew tobacco, without which they do not think they are men, and when they have learned that, they are no longer men, but beasts.

"Would you propose that regulations should be framed by the legislature for the government of such ships, in order that the boys be trained in a different way?—I should recommend as little legislation as possible upon the subject, for an act of Parliament is very difficult to get well carried through; but if there were a training-ship, where there is accommodation for 1,000 boys, let them be properly trained, and the captains of the merchant service will fly to us for those boys.

"On whom should the expense of the institution fall?

—On the parishes; there are 15,000 parishes and more in England; each parish might support one boy; if the naval service does not want them the merchant service will, and that would quite supersede the necessity of impressment; but character should be every thing; expulsion from the navy and the merchant service should be their punishment."—*Captain E. P. Brenton, R. N.*

Note K.

SAILORS DISPOSED TO BE AS PROVIDENT AS OTHERS.

"So that, on the average, every seaman in Newcastle, Teignmouth, and Shields, not belonging to the society, pays 20*s.* per head; and those who belong to the society pay about 2*l.* per head?—Yes, men and boys pay 20*s.* per head.

"The whole number pay about 20*s.* each?—Above 20*s.*; between 10,000*l.* and 11,000*l.* are paid by the whole.

"You take this as good evidence that sailors are not the improvident class of persons which general rumour supposes?—Yes.

"You think that sailors pay as large a portion for a future day of want as any others?—I do not think any class of working men in the kingdom contribute so much as they do; men and boys pay above 20*s.* a year towards the relief of the necessitous."—*Mr. H. Woodroffe.*

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